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# The Outlook

## A·Family·Paper

NEW SERIES OF THE CHRISTIAN UNION

Maarten Maartens

THE·OUTLOOK·CO. * CLINTON·HALL *ASTOR·PLACE
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# The Outlook Co.

Publishers

Clinton Hall, Astor Place
New York

The Outlook
A Family Paper
(New Series of The Christian Union)

The Plymouth Hymnals
Etc.

## Announcement

On the first of July, 1893, The Outlook Company succeeds The Christian Union Company in the publication of this paper, and in the other enterprises now in hand. The new corporation is identical with The Christian Union Company, the only change being the new name. The Directors of The Outlook Company are: Lyman Abbott, N. T. Pulsifer, Walter H. Crittenden, Lawrence Abbott, and William B. Howland. The Officers are: Lawrence Abbott, President; William B. Howland, Vice-President and General Manager; and N. T. Pulsifer, Treasurer. The principal business of the Company will be the publication of "The Outlook: A Family Paper," which is the new series of The Christian Union. In addition to this, the Company are the publishers of the series of Plymouth Hymnals. The first of these, the "Plymouth Sunday-School Hymnal," is now ready, and the "Plymouth Hymnal" for church use is to be issued early in the autumn. The Recreation Department and The Book-Buyers' Union are other features of The Outlook Company's business.

# *The Outlook: A Family Paper*

Editorial Staff:

Lyman Abbott, *Editor-in-Chief.*
Hamilton W. Mabie, *Associate Editor.*
R. D. Townsend.
Charles B. Spahr.
Amory H. Bradford.
Mrs. Lillian W. Betts,
*Editor Home Department.*

THE Outlook is a weekly Family newspaper. It is a running history of the year in fifty-two chapters. Its editorials, contributed articles, and departments deal with the things of to-day in the broadest and most dispassionate spirit. It means to give the record of the world's movement and progress as fully as the daily newspaper and as dispassionately and with as much interest of form and style as the monthly magazine. It will use every means to put its readers in full possession, not only of events as they occur, but of the persons behind them and of the atmosphere in which they take place. It prints on its cover at frequent intervals portraits of the leaders of thought and action. It presents every week a survey of the history of the week from many hands and based upon large special knowledge; free from parties, ecclesiastical or political; appealing to the intelligence and disregarding the prejudices of its readers; and aiming not only to convey the news, but to interpret it and to put the threads of history in the hands of its readers from week to week.

Its editorials discuss timely themes and current topics with breadth, impartiality, and vigor, having in view always the fact that society is advanced by the constructive more than by the critical spirit, and that, while the evil is to be pointed out with fearless directness, the highest results are secured by emphasizing and bringing into clearer prominence the good.

The Outlook is, therefore, distinctively constructive in its aims and spirit, and means to lay hold on all that is beneficent and progressive and do its utmost to encourage them. Signed articles from the best-equipped and most intelligent writers will discuss all manner of current topics, movements, and matters of interest in all departments of life, combining in their treatment journalistic freshness and timeliness with ample knowledge and literary skill.

The Outlook is a book-lover's and book-reader's paper, and will be so edited as to stimulate the reading of the best books. In the special department of Books and Authors it will present from week to week a survey of all books, pointing out general literary tendencies and describing significant literary movements, not from the standpoint of technical criticism, but endeavoring to discern in the art of literature not only excellence of form and beauty of style, but also the spiritual and intellectual tendencies of the age.

The department of The Religious World will deal comprehensively, broadly, and dispassionately with the religious progress and movement of the world, without reference to Church or sectarian lines, the aim being to trace and record the spiritual and religious activities of the time in all countries and in all religious bodies. Special attention will be given to reports of new methods of religious work, and the department will be made, as nearly as possible, invaluable to religious workers in all fields. The Outlook will endeavor to enrich the religious life of its readers by weekly publication of sermons of leading preachers, emphasizing the vital and spiritual rather than the dogmatic elements of religion by comment on the Sunday-School Lesson by Lyman Abbott, and exposition of the Christian Endeavor topic, and by religious articles of a thoughtful and meditative character.

The Home Department of The Outlook recognizes fully the breadth of the interests and occupations of women in this distinctively woman's age, and will discuss all matters of interest to women in religious, philanthropic, literary, artistic, public, and domestic life, endeavoring to keep in mind especially the needs of those women who, by reason of the multiplicity of domestic cares, stand in special need of a bright, intelligent, and dispassionate interpreter and reporter of the time in which we live. The children of the family, on the side of instruction and of entertainment, will be constantly kept in mind in the Young People's Department, to which stories, special articles, and other contributions will be made by those who have given the fullest thought to the needs of children.

## "The Greater Glory"

The serial story with this title, begun in the issue of The Outlook for July 1, will continue for several months. It is unquestionably the strongest work of fiction published by this journal since Mrs. Helen Hunt Jackson's "Ramona" appeared in its columns. The author of "The Greater Glory," Mr. Maarten Maartens, though of Dutch birth and early training, has a remarkable command of English, and is a creative literary artist of the first order. His novels, "Joost Avelingh," "An Old Maid's Love," and "God's Fool," have received instant recognition from critics and public. Of "God's Fool" this paper said editorially, six months ago: "It deals directly, not with some phases of modern evil, but with the root and core of the whole of it, so far as it takes on social and industrial forms. Whoever reads this book aright will find in it a searching comparison of the true ideals of a Christian society with the realities of conduct in such a society." The same underlying purpose will be found in Mr. Maartens's new novel.

## How to Reach Men

A notable series of articles by distinguished preachers and laymen of many denominations begins with the first issue of The Outlook for July. The articles have been written in reply to the questions, How ought the minister to preach so as to reach the hearts and lives of men? and, How ought the church to carry out its work—with what methods and forms of organization—so as to promote that spiritual life? The writers of the papers on these subjects will be selected as representative of different sections of the country and for their special experience in the problems of modern religious life and needs. Thus it is hoped to obtain the fruits of experience in church and pulpit work from men in actual service, together with suggestions of new methods. Among the contributors to this series will be the Rev. Dr. Charles L. Thompson, of New York City; the Rev. Dr. Charles A. Dickinson, of Boston; the Rev. Thomas C. Hall, of Chicago; the Rev. Dr. George Dana Boardman, of Philadelphia; the Rev. Dr. W. P. Thirkeld, of Atlanta; the Rev. J. K. McLean, of Oakland, Cal.; the Rev. Thomas L. Cole, of Portland, Oregon, and others.

## The New Literary Movement

Illustrated articles will be printed from time to time during the year on the Younger Literary Men at home and abroad. Special papers will be devoted to the schools of poetry and fiction developed in the last few years in England, France, Holland, and Japan. Portraits of representative writers of each country will be given. The Rev. W. E. Griffis will write the articles relating to Holland and Japan; Mr. Grant Richard, of the London "Review of Reviews," those relating to English poets and novelists; other writers will be announced later on. It is hoped in this series to furnish an interesting view of fresh literary activities and of the intellectual tendencies of the age.

## Industrial America

Mr. Charles B. Spahr, of the editorial staff of The Outlook, is now making an extended tour through the South, the West, and the Northwest, to study for The Outlook the present industrial conditions of the country. He will contribute to the paper, as a result of his investigation, a series of articles under the general title of "Industrial America." The increasing interest among all classes of people in this country in economic questions, of importance both to labor and to capital, leads the managers of The Outlook to believe that some such careful and expert study of the human interests involved is especially timely. In this series on Industrial America The Outlook will endeavor to put human and vital interests first, and it believes that in this way light may be thrown on how right theories may be applied to practical every-day life.

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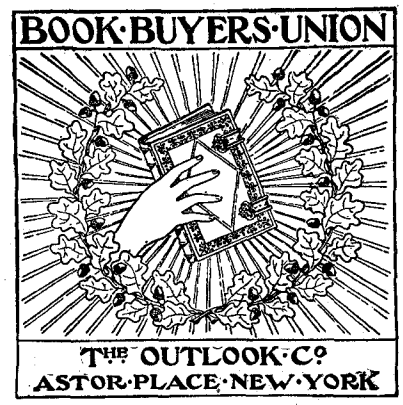


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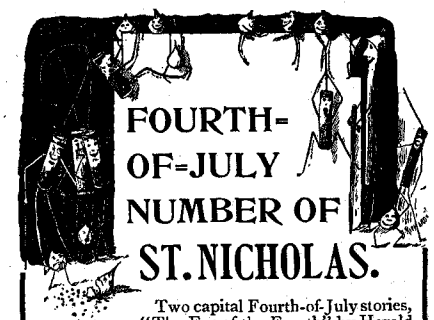

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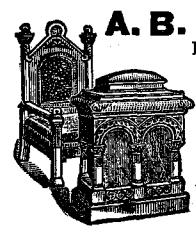

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# The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION


*"All the Lord gives us is opportunity; we are to do the rest."*
LAWSON VALENTINE.

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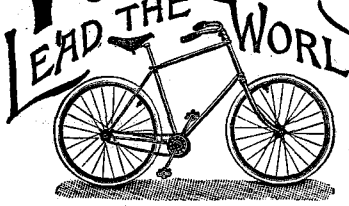

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# The Outlook

## A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 48 | For Week ending 1 July, 1893 | Number 1


IN 1869 a feeble journal bearing the name of "Church Union" was maintaining a struggling existence and endeavoring to promote an organic union of the churches, while the individuals who composed the churches were still strangers to one another, and separated by radical differences in temper and in doctrine. Henry Ward Beecher, with a prophet's vision, saw beneath these differences a deeper unity, as beneath shoots is a common root, and resolved to essay the task, not of combining the shoots together like the fagots in a common bundle, but of strengthening the root and enriching the sap which gave them all a common life. Every denomination had its official organ; the common Christian sentiment of the churches had none. Aided by a few friends who were inspired by his purpose, he bought the "Church Union" and changed its name to "The Christian Union."

Nearly a quarter of a century has passed since then. Christian Union is not an accomplished fact; the paper organized to promote it has something of its original mission to fulfill; but this is no longer its distinctive mission. Its work has not been in vain, and a thousand other influences have co-operated with it. The denominations still exist, but denominational sermons are increasingly rare. Polemical theology is banished from the pulpit, where it once reigned supreme, to the ecclesiastical court-room. The common faith is emphasized by Calvinist and Arminian, Churchman and Independent, Baptist and Pædo-Baptist. The Church is no longer a Babel; the differences in its utterances are of dialects rather than of doctrines. The Young Men's Christian Association has grown to be a symbol of unity in every considerable town; while other symbols have come into existence in the Young Women's Christian Associations, The King's Daughters, the Societies of Christian Endeavor, and the Brotherhood of Christian Unity. Other journals have taken up the message of Christian unity and are repeating it. The sentiment which in 1869 was without a journal to interpret it has found many to speak for it in press and on platform. Christian union is best promoted, not by discussion of it, but by promoting every phase of practical truth and righteousness; for it is in practical truth and righteousness that Christians are most agreed, in definitions of doctrine and methods of expression that they are most widely separated.

Thus, partly by reason of its original mission, still more by reason of that largeness of thought and life which were characteristic of the founder and constituted his best legacy to his successors, this paper has grown, not so much to have a wider mission as to be conscious how wide that mission is. Its spirit and purpose are larger than its title. It stands for Christian life, and Christian union is only one phase of that life.

Possibly we should not have grown to this consciousness were it not for constant and practical reminders. The name Christian Union has identified the paper with the religious press, and as the religious press is, with but few exceptions, denominational, even its other religious contemporaries continually fell into the error of imagining it to be the organ of a denomination. There are in this country more than one hundred weekly journals which bear the title Christian; it is not a distinctive title; confusion of identity is a natural result; and the mail by its miscarriage of letters, and our exchanges by the misquotation of name, afford constant and inconvenient evidence of this confusion in the public mind. These and kindred circumstances have compelled for some years a consideration of the question of a change of name. The precedent change in 1870 prepared the way. The judgment of Mr. Valentine, to whom, next to Mr. Beecher, the paper owes its prosperity, had sanctioned and urged the change, and the consciousness of a mission inadequately interpreted by the title ratified and confirmed these considerations. The title of that department which has always occupied the first and most prominent place in the paper, and which in some sense characterizes the attitude of the journal, naturally suggested itself as an alternative. Henceforth this journal will be known as The Outlook.

This change in name is not accompanied by any change in ownership or in management; both the business and the editorial staff remain as before. It does not indicate any change in principles, nor presage any departure from the traditions of the past; only a clearer consciousness of those principles, a larger apprehension of their application, and a purpose to make this paper broader in its scope and higher in its ideal than ever before. The Outlook, as its name indicates, will use the history of yesterday to guide into the path of duty and safety for to-morrow. It will be conservative, revering the memory and honoring the achievements of our fathers; progressive, urging the present age to fulfill its duties in the spirit in which our fathers fulfilled theirs; Christian, always loyally seeking to apply to the solution of every problem of life, personal and social, the spirit and the teachings of Jesus Christ. And it will be a Family paper, for it will seek more than

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ever to minister to the best life of the family, in the faith that the Family is the foundation of the Church, the Community, and the State.

If any of our readers are at first inclined to feel that they have lost an old friend because he has been rechristened, we beg them to wait a while before accepting this conclusion. Perhaps, as they found two years ago that the friend was all the better because he came to them in a new dress, they may now find that he will be none the worse for coming to them with a new name.

## The Week

MORE lives were lost by the accidental sinking of the British battle-ship Victoria on Friday of last week than have been lost in battle by all the navies of Europe for twenty years. Vice-Admiral Tryon, considered by many England's ablest naval commander, some twenty officers, and nearly four hundred men, were carried down with the ill-fated vessel, in full sight of their comrades on the Camperdown and other vessels, on a fine June day, in broad daylight, and without the possibility of rescue. Officers and men are described as behaving with the greatest heroism. The two vessels were maneuvering near the coast of Tripoli, northeast of Beyroot, Syria. Admiral Tryon, on the Victoria, gave the signal to change from line of battle to double column. The vessels were close together, the Camperdown seems to have hesitated through doubt or fear, and when it did turn it was bearing directly on the Victoria and too close to escape collision. The ram of the Camperdown struck the Victoria just forward of the turret and made a large hole, through which the water poured in torrents. Within a few minutes the vessel, which tried to reach the shore, filled, turned completely over, and sank in many fathoms of water. The suddenness and extent of the disaster are unparalleled. The compartment bulkheads were open, as is usually the case when calamity is at hand, and all efforts to close them were too late. The Victoria was one of the largest of the English battle-ships, though inferior in size to three or four ships of later construction; she was 340 feet long, 70 feet broad, of 10,470 tons displacement, and of 14,000 horse-power; her broadside discharged 4,750 pounds of shot and consumed 3,000 pounds of powder; a fine model of the vessel is now on exhibition at the World's Fair. What such naval monsters will do in actual warfare remains to be seen. It is thought by many that such heavy and cumbrous pieces of machinery, despite their stupendous armament, may prove difficult to handle rightly in the presence of an enemy. The horrible ease with which the Victoria was sent to the bottom at one blow has called out from some English naval authorities the opinion that, as Lord Brassey puts it, "It might be wiser to distribute the country's naval strength among many less pretentious men-of-war rather than among a few monster battle-ships." On the other hand, the offensive value of the ram is brought into prominence, and the disaster lends weight to United States Admiral Ammen's recent advice that our navy should have "fleets and squadrons of rams" rather than attempt to match foreign navies gun for gun. A court of inquiry will make a thorough investigation.

❀

The German Government has profited greatly by the fact that so many second ballots were necessary in the recent election. Results of the first ballots showed such great gains for the Socialists that men of all parties became alarmed and have temporarily buried their differences in the face of the possibility of a still larger Socialistic gain. Out of 101 second ballots taken on Friday and Saturday of last week, the Social Democrats won 24 constituencies; the National Liberals, 18; the Conservatives, 13; the Richterists, 15; while the Democrats, the Clericals, the Radical Unionists, the Free Conservatives, the Anti-Semites, and the Poles won from 3 to 7 each. 373 Deputies have now been elected, of whom 172 will probably oppose the Army Bill and 189 favor it, and 12 are doubtful; 22 constituencies are still to be heard from. The result will probably be an almost even division on the Army Bill, with the probabilities in favor of the Government. It is to be said for the Government that it has maintained an attitude of absolute neutrality between the first and second ballots. We shall postpone until next week the full summing up of the elections; but some of the results are already clearly evident. The Agrarian League claims more than 100 Deputies among the various Parliamentary parties, all of whom are pledged to further the cause of protection. It is believed in many quarters that the Government will secure a majority for the Army Bill by conceding the demands of the protectionists. If this is the fact, an abandonment of the reciprocity treaties will follow, with higher taxation of transactions on the Bourse. The Reichstag will meet on the fourth of July

❀

The currency troubles of the world enter upon a new stage with the radical action of the English Government in suspending the free coinage of silver in India. The Secretary of State for India announced in the House of Lords on Monday that the Indian Council had passed an act for the immediate closing of the Indian mints, and that it was the intention to introduce the gold standard in India, although gold, in the meantime, will not be made a legal tender. The same announcement was made by Mr. Gladstone in the House of Commons, with the additional statement that the silver now on the way to India would be admitted to the mints, if the Government of India thought fit. In the correspondence between the Government of India and the Indian Office, which has been published, the Indian Council, more than a year ago, urged the Government to aid in the settlement of the silver question by international agreement; failing which, however, it urged a definite silver policy for India, so that the United States might not suddenly stop the coinage of silver, leaving India unprepared. The action of the English Government is important in many ways. The world's product of silver during the last fiscal year was 152,000,000 ounces, of which the United States purchased 54,000,000 ounces, outside the silver used in the arts, India coining, at the same time, 45,000,000 ounces, and the combined use of silver by the United States and India amounting to 106,000,000 ounces. India has coined silver free since 1835, and the sudden stoppage of coinage in that country has produced a decline in the price of silver here. On Monday the price of silver touched the lowest point. What effect this action may have on the policy of our own Government with regard to the reconvening of the International Monetary Conference, and with regard to our own dealings with silver, remains to be seen.

❀

The most important actions taken by legislative bodies sometimes fail of due recognition at the moment, in the press of more immediate political questions. The recent action of the House of Commons on the motion with

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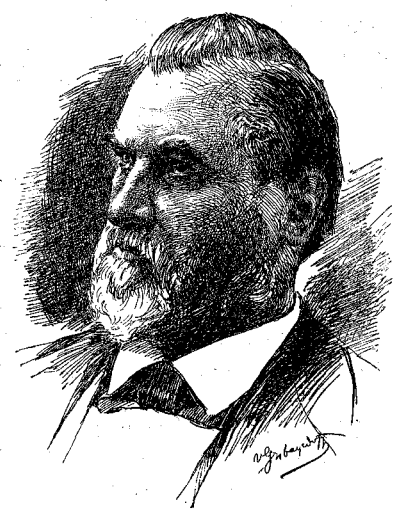
regard to negotiations between England and this country, looking to the adjustment of all differences between the two nations by arbitration, is not improbably one of those events which in the future will be regarded as having a very important bearing on the working out of a problem of world-wide importance. A member of Parliament moved that that body, having learned that the United States Congress had authorized the President to conclude treaties of arbitration, express the hope that the English Government would open negotiations with a view to refer all differences between the two nations to arbitrators. This motion was seconded by the eminent scientist Sir John Lubbock. Mr. Gladstone began his address on the motion by suggesting an amendment to the effect that "the House of Commons, cordially sympathizing with the purpose in view, hopes that her Majesty's Government will lend a ready co-operation to the Government of the United States," and the resolution in this form was unanimously adopted. Mr. Gladstone reviewed the history of the arbitration movement, and reminded the House of the address in which President Harrison declared that it was impossible to apply international arbitration to the feuds of aggrandizement—a declaration which this paper strongly combated at the time as failing entirely to reach the heart of the matter or to recognize the revolution in the old notions of honor and dignity among nations. There has been a time in the history of every race when the suggestion of submitting to the decision of a court the question of ownership of property would have been regarded as an act of cowardice on the part of the person holding himself aggrieved. The substitution of the decision of the court for the personal encounter of the disputants was precisely the same advance which will be made when arbitration decides similar differences between nations. Mr. Gladstone spoke of the Behring Sea tribunal as evidence of the earnest attention which this country is giving to the question of arbitration. He referred once more to his own idea of a central tribunal with supreme power in such matters, and closed with an eloquent appeal for moderation of claims as the most effective means of preserving peace. A long step in advance has been made when, contemporaneously with a court of arbitration sitting in Paris, the Prime Minister of England supports a resolution looking to a permanent arrangement for the settlement of all questions between England and this country.

❀

History must be left to interpret the Pope's letter to the Roman Catholic Church in the United States—for such it is in fact, though in form addressed to Cardinal Gibbons. This letter rehearses the recent chapter in the history of that Church: the sending out of Monsignor Satolli to represent the Pope in the opening exercises of the Columbian Exhibition; the appointment of Monsignor Satolli as the first of a permanent apostolic delegation at Washington; the special object of this appointment, viz., "the extirpation of all the germs of dissension developed in the too well-known controversies concerning the proper instruction of Catholic youth;" the meeting of the Archbishops in New York City last November, and their deliberations and resulting judgments on that subject; Monsignor Satolli's propositions submitted to that assemblage; the newspaper discussion concerning the same, both within and without the Roman Catholic Church; the request of the Pope for the separate opinions of each one of the Archbishops on the subject; and their compliance with that request. Up to this point in his letter the Pope recites history; he then proceeds to make it. He declares that the letters which he received indicate a wide difference of interpretation put on Monsignor Satolli's propositions, some regarding them as consistent with, others as partly abrogating, the disciplinary law concerning schools enacted by the Councils of Baltimore. The Pope proceeds to settle this dispute by declaring that "the decrees which the Baltimore Councils, agreeable to the directions of the Holy See, have enacted concerning parochial schools, and whatever else has been prescribed by the Roman Pontiffs, whether directly or through the sacred congregations concerning the same matter, are to be steadfastly observed." In brief, the Pope first indorses Monsignor Satolli and then the Baltimore decrees. But as Monsignor Satolli is left to interpret and apply the Baltimore decrees, we shall assume, until events prove us to be in error, that the policy represented by Archbishop Ireland, rather than that represented by Archbishop Corrigan, is to be the policy of the Roman Catholic Church in the United States for the immediate future. This, indeed, seems to be explicitly affirmed in the declaration that "Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the ordinary to decide, according to the circumstances, when it is lawful and when unlawful to attend the public schools." This single significant sentence, if we interpret it aright, takes it out of the power of the Bishop or Archbishop to coerce the parish into adding to its other burdens the burden of a parochial school, or the parishioners into sending their children to an inferior parochial school under threats of excommunication if they fail so to do. In other words, this letter adopts local option as in some sense the law of the Church as regards the school question; and we may expect, as a consequence, to see in various parts of the country different compromises offered and accepted as a means, at least experimentally, of solving this vexed problem. Local option is quite in the line of American precedents, and more light is to be expected on this problem of how to adjust religious and secular education from a series of different experiments than from any amount of doctrinaire discussion conducted on abstract principles.

❀

Senator Leland Stanford, who died at his home at Palo Alto, Cal., on Tuesday of last week, was something more than a millionaire; he was unlike Jay Gould and many of our American plutocrats in that the accumulation and handling of money did not shut him out from a broad enjoyment of life in varied aspects. As one writer has said since his death, "He did not allow social aspirations or the desire to increase his already enormous fortune, or any other one hobby, to dominate him. He was able to enjoy the society of men of science, to swell with the pride of a man who drew forth the best fruits of the earth—for he was a great farmer in his way—to enter into the intricacies and details of stock-breeding and to produce some of the finest horses that the world has ever known, to secure the advantages of success in politics, and to let the world know that he was using his money in charities of whose value there could be no ques-



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tion." Senator Stanford's financial acuteness; his colossal enterprises, of which the construction of the Central Pacific Railroad, though the greatest, was only one; his enormous wealth, estimated at from thirty-five to forty-five millions of dollars; his political successes, culminating in his election to the United States Senate in 1884 and his re-election in 1890, but beginning with his strong advocacy of anti-slavery principles when the drift of opinion in California was in the other direction, followed by his choice as "war Governor" of that State in 1862—all these phases of his life will be forgotten when his memory is still made permanent and grateful by the increasing strength and usefulness of his greatest work, the Leland Stanford, Jr., University. An illustrated account of this admirable undertaking will be found in the issue of this paper for July 2, 1892. The University stands as a memorial of the only child of Senator Stanford and his wife, and will be the most richly endowed educational institution in this country. It is beautifully situated, its plans are original and of direct bearing on practical life, and its opportunities are almost unlimited. In many other ways Senator Stanford and his wife have exercised a liberal charity towards individuals and good causes. Personally, Senator Stanford was a man of great will power, of strongly marked individual traits, somewhat set in his own views, but kindly and warm-hearted to the world at large.

❀

Pending the trial of Lizzie Borden for the brutal murder of her father and stepmother we have kept silence, as it behooves the press to do while the court is investigating such a tragedy. Now that the verdict of acquittal has been rendered, it is not unfitting to declare, in the strongest possible terms, that it is a gross injustice to the accused to treat that verdict as though it were only equivalent to the Scotch verdict of "not proven." While the mystery of the murders remains as much a mystery as before, the monstrous theory that the perpetrator of the crime was a refined, cultivated, and Christian lady has had taken from it what little support it at one time seemed to receive from unexplained circumstances and unsubstantiated rumors. We do not hesitate to say, after a careful reading of the evidence as published in the press, that in our judgment the District Attorney would have been entirely justified had he, at the close of the trial, moved for the discharge of the prisoner; and that if all the facts that were before the Court had been before the Grand Jury, and no other facts, the Grand Jury would not have been justified in finding an indictment. There were, indeed, but three circumstances that tended to throw any suspicion upon Lizzie Borden: (1) That she was present in the house when the murders were committed; *per contra*, the evidence on the trial indicates that she was absent in the barn, at least when the father was killed. (2) That she burned up her dress subsequent to the murder—a fact fully explained by her sister's testimony. (3) Her confused and somewhat contradictory testimony before the Coroner; testimony excluded by the Court, as it clearly should have been from any legal and moral point of view, and adequately explained, unofficially, when her physical and nervous condition is taken into account. The failure to find the note which Lizzie Borden said Mrs. Borden had received, and on account of which, as Lizzie Borden supposed, Mrs. Borden had gone out, might even be construed in favor of the accused; for, as the Court suggested, if the murderer wrote that note in order to get Mrs. Borden out of the way, and, failing in his design, killed her before he killed the father, it is very probable that he might have discovered the note, and almost certain that he would have destroyed it if he had discovered it. That such a double murder could have been perpetrated in such barbaric fashion by a cultivated lady is psychologically impossible; that it could have been perpetrated in such a fashion and left no blood-stain on her person or her dress, or that the stains could have been effaced in so brief a time, is physically well-nigh impossible. Miss Lizzie Borden comes back into life entitled not only to the pity but to the respect of all right-thinking men and women.

❀

The tragedy and the trial involve some lessons of public and general interest. The local police seem to have formed a theory in the first half-hour after the murder was discovered, and, abandoning all other clues, to have labored diligently to prove their theory to be correct. Of course this is unscientific. The detective may have a theory in five minutes after he is called in; but if he is a skillful detective, it will be only a tentative theory, and he will be as eager to follow clues and study indications which lead him away from his provisional conclusion as those which help to support it. A partisan can never be a good detective. But, then, it is not reasonable to expect detective skill in the local constabulary of a city like Fall River. Detective ability is rare at the best. One lesson of this tragedy is that every State ought to maintain, at State expense, a detective force, and the moment a serious crime, which is shrouded in mystery, is announced in any part of the State, the case should be put into the hands of the State detective, and the local authorities should work under his direction. If, however, there was bad bungling in the initiative, the trial itself was conducted in a manner to reflect great honor on the State of Massachusetts, and in a spirit and method which indicated that every one concerned—judges, jury, prosecuting attorneys, and attorneys for the defense—were all most anxious to have justice done, and over all the proceedings a spirit of large-minded fairness presided. The only persons who seemed not to be influenced by the judicial atmosphere of the court-room, if we may trust the press reports, were certain of the police officials, whose judicial temper should have reflected that of the bench. The Boston papers are discussing the question whether damages ought not to be awarded to Lizzie Borden. Why should not the law provide that where the innocence of an accused is clearly established, an allowance may, by order of the Court, be granted the acquitted, to be paid by the State, toward reimbursing him for the actual expense in which he has been involved by an unsustained accusation?

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The Rev. Wilton Merle Smith, D.D., of New York City, is reported to have produced something of a sensation in his congregation by declaring, a week ago last Sunday, that the trial and expulsion of Dr. Briggs settled nothing constitutionally as to the correct interpretation of the Confession of Faith, and left Presbyterian clergymen as free as they were before to hold and to teach the opinions for which Dr. Briggs has been turned out of the Presbyterian ministry. Dr. Ecob's resignation implies that he holds a different opinion; and certainly the first thought of the layman will lead him to agree with Dr. Ecob. In the State, when the highest appellate court decides a case, it decides not merely the rights of the particular litigants, but the principle directly involved in the litigation. There would be no end to litigation if this fact was not recognized and acted upon. And, in our judgment, if the Presbyterian Church possessed a judicial tribunal to which cases at issue could be submitted, and by which the principle involved could be decided, with some appearance of judicial and impartial temper, the ministry in that Church would be

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in honor bound to accept such decision as final and authoritative for all other parties, until reversed. But the Presbyterian Church has no such tribunal. It submits its ministers to trial by mass-meeting, and electioneers to secure a party majority in the mass-meeting to render a party decision. But it has wisely provided that constitutional changes shall not be made by this mass-meeting, but only by the conjoint action of two-thirds of the Presbyteries, after due deliberation. While, therefore, we do not profess to expert knowledge in Presbyterian law, we are inclined to modify the opinion which we have heretofore expressed on this subject; to indorse the position of Dr. Smith; and to counsel those Presbyterian ministers with whom our words may have weight to remain in the Presbyterian ministry, to be careful not to catch the contagion of controversy from their polemical brethren, but, on the other hand, to recognize no interpretation of the standards as binding on their conscience which has not been duly submitted to and approved by the Presbyteries. And until such constitutional changes are thus constitutionally made, we advise the ministers in that Church to continue preaching exactly as before—including that faith which we presume most of our readers, whether lay or clerical, hold, that there is a divine authority in the individual conscience and in the universal Church, as well as in the Bible.

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A National view of the growth of the movement for adequate public parks is presented in "Garden and Forest." The growth is rapid in every part of the country except the South. Louisville, Ky., is indeed laying out three large parks, and Kansas City, Mo., is, for the first time, taking steps to procure a public green, but neither of these cities is properly to be classed as Southern. Kansas City especially, though situated in Missouri, is part of the new West, and it is in the new West, along with the always progressive Eastern State of Massachusetts, that the movement is especially marked. In Pueblo, Colorado, two tracts of 160 acres each have been given to the city for park purposes; while Portland, Ore., Cheyenne, Wyo., Omaha, Neb., Topeka, Kan., Detroit, Mich., Milwaukee, Wis., and Quincy, Ill., are all making notable additions to their public greens. Quincy, Ill., proposes to surround the entire city with a parkway. In Massachusetts the smaller cities are taking up the movement in a most vigorous fashion. The Boston suburbs of Everett and Medford have recently established Park Commissions, as have also Salem and Gloucester. The former city proposes to acquire the historic "Witch Pasture" and "Gallows Hill." Malden is planning playgrounds; ancient Plymouth, under the leadership of one public-spirited citizen, Nathaniel Morton, has established a public forest with more than five miles of pleasure drives, and is laying out several lesser parks throughout the town. Most New England towns have in their "commons" a splendid tradition in support of this movement, as well as a beautiful inheritance. That they are thus adding to the public patrimony of beauty which is to go down to their children is a most grateful evidence that materialism is not gaining, and that a better municipal spirit is gaining. In our cities the need of more of these parks and playgrounds is a crying one; the movement will have to extend a long way further before we have put an end to what William Morris calls "the sad contrast between the fields where the beasts live and the cities where men live."

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The Belgian Chamber, in its discussion of the revision of the Constitution of the country, has reached the question of the reform of the Senate. The Ministry favor the election of the Senators by a body of electors specially chosen for that purpose, and elected by a constituency of voters over thirty-five years of age, and to be classified so as to secure "the representation of interests"—suggestions which have a distinctly doctrinaire air, and which are not likely to be acceptable to the country at large.——The Italian Ministry is making its way slowly, and by narrow majorities, along the line of legislation which it has marked out for itself. In a recent debate the Premier announced that there were only two fresh forms of taxation which could be borne by Italy—the grist tax, which everybody hates, and a progressive income tax, which nobody seems willing to propose. There is, however, a considerable decline in the annual deficit, but there are no indications of any real reformatory action on the part of the Ministers.——The Spanish Ministry hope to carry through a part of their financial programme by an arrangement between their own followers and the Conservative opposition.

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General News.—The Illinois State Supreme Court has rendered a decision declaring the illegality of pool-selling throughout the State.——A cable dispatch states that Li Hung Chang, the Chinese Prime Minister, has declared that a new treaty between China and the United States will be negotiated if possible.——Dr. Nansen, the Arctic explorer, sailed from Christiania on Sunday on his polar expedition.——An explosion in a private house at Madrid caused a panic at an adjoining circus, and resulted in the death of several persons; it was probably the work of Anarchists.——Our Ambassador to England, ex-Secretary Bayard, has formally presented his credentials.——There were 830 deaths from cholera in Mecca in four days last week; in Russia cholera is decreasing.——Lieutenant Peary will be accompanied by his wife in his next expedition to the far North.——Mr. Phelps has the past week presented his argument before the Behring Sea Tribunal of Arbitration.——Religious services were held at the World's Fair last Sunday; the Sunday attendance was comparatively small; it is probable that the admission fee will be reduced on Sunday (or perhaps some one other day) to half price.——Governor Altgeld, of Illinois, has pardoned the three convicted Anarchists—Schwab, Fielden, and Neebe—who were serving life sentences for participation in the Haymarket riot of 1886.

## Maarten Maartens

The novel is so universally read, and in many instances has produced such direct and marked results in social and political life, that the great novelist is as much a public character as if he were a leader in public life. Tourguéneff, for instance, is quite as important to the student of modern Russia as Gortschakoff, Balzac is quite as significant to the student of modern France as Guizot, and no one can take account of the great anti-slavery struggle in this country and leave out of the reckoning Mrs. Stowe. Much has been said about the effect of rapid and cheap printing in lowering the tone of literature and bringing down upon an unoffending public a vast mass of inferior writing; but it remains true that to the rapidity and reduced expense of printing are due the wide dissemination of the best literature, and that position of influence and power which a writer of the first rank now holds among his fellows.

Among the younger writers of fiction who have advanced, by dint of thorough work and genuine literary quality, into the front rank within the last ten years is the Dutch writer who calls himself Maarten Maartens, and whose real name is J. van der Poorsen-Schwartz, and who, in addition to his success in producing stories of high rank, has achieved the

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success of writing in another language than his own. It was Thackeray's ambition to write a novel in French; it has been Maartens's achievement to write novels in English. Although there is a good deal of literary activity in Holland, the audience of the Dutch writer is necessarily an extremely limited one, and it is, for the most part, an extremely conservative audience, averse to the free and daring treatment of social matters in which Maartens always indulges. The necessity of a freer air and the desire for a larger audience have led Maartens to choose another language than his own as a medium for his work. To a man less strong this might have been a dangerous experiment, but Maartens has not suffered by it; for in changing his language he has not expatriated himself intellectually, but has preserved intact the individual qualities of his mind and the atmosphere of the country of which he writes. It is fortunate for English readers that he has chosen English as the medium for communicating his ideas to the world, since they are able to read his books in the original, and are not compelled to receive them through the uncertain medium of a translation. It is not many months since The Outlook commented on Mr. Maartens's latest story, "God's Fool," emphasizing the force of its irony in contrast with the noble ideal implicit in the writer's mind, and expressed in the extraordinary personality of the hero of the story. The strength displayed in "God's Fool" was not unexpected to those who had followed Maartens's earlier work. "The Sin of Joost Avelingh," which appeared three or four years ago, made an immediate impression by reason of its virility, its unconventionality, and the vigor of characterization which ran through it. The trial scene in that story is one of the most powerful pieces of work in recent fiction. "An Old Maid's Love" was less forceful and more attractive; full of delicate sentiment, of sharp characterization, and, although dealing with a theme too common among Continental novelists, treating it throughout on the highest plane of purity.

The writer of these strong novels is a man of about thirty-seven years of age, of thorough education, recognized social position, and cultivated tastes. His literary gifts are disclosed not only in his novels, but in his conversation and his letters, and those who know him regard him as a man of singular force and charm. Although a native and resident of Holland, the fact that his novels are written in English prepares one for the statement that his tastes and affiliations have drawn him strongly toward England, and especially toward English literature. He has extensive acquaintance with other literatures, has traveled largely, and is familiar with work in his own department in all countries, but he inclines more strongly to the methods and spirit of English fiction than to those of any other school. This is the more remarkable because the influence of French fiction has been so pervasive that very few Continental writers have escaped it. It is no doubt due to his freedom from French influence that Maartens owes, in large measure, the independence of his literary position. He is part, and, indeed, a great part, of the literary movement in Holland; but he stands by himself, representing no school, allied to no coterie, and in strong antagonism to some of the more marked tendencies of his time. Readers of "Joost Avelingh" and "God's Fool" do not need to be told that Maartens is far removed in spirit and method from his contemporaries in Holland who call themselves Sensitivists, and whose view of life is so lacking in breadth and virility. Maartens concerns himself little with literary polemics, and confines the exposition of his literary ideas to the writing of his own books, and the student of those books will not find it difficult to discern the man's ideals and to comprehend his methods.

"The Greater Glory," the first chapters of which appear in The Outlook this week, will, it is believed, surpass in depth and grasp all Mr. Maartens's earlier work. He has a very exacting ideal, and, as he is relieved from the necessity of writing for money, he has had the opportunity of putting forth his full strength under the most favorable conditions. It may be expected, therefore, that "The Greater Glory" will record a further advance, and will exhibit the growth of a man who holds himself resolutely to life with very searching insight, with a keen touch of irony, but with a very noble purpose. Those who are misled as to the nature and spirit of Maartens by his satiric quality will do well to remember the striking fable prefixed to "God's Fool:" "There was a man once—a satirist. In the natural course of time his friends slew him, and he died, and the people came and stood about his corpse. 'He treated the whole round world as his football,' they said, indignantly, 'and he kicked it.' The dead man opened one eye. 'But always toward the goal,' he said."

## Theology and Religion

We agree very largely with the letter of a correspondent on this subject in another column. Theology and religion are very closely related to each other. Creeds affect character and character affects creeds. The Scotchman makes the Calvinist and Calvinism makes the Scotchman. But creeds are not character; theology is not religion. Theology is an abstract science; religion is an applied art. Theology is the science of life; religion is the life itself. Religion is the experience of faith, hope, and love; theology is what men think about that life.

The difference between science and life in other departments is plain. Seasons came and went, summer followed spring, and autumn summer, when men believed in the Ptolemaic theory, exactly as they do now when men believe in the Copernican theory. The sunlight warms and cheers those who hold the atomic theory of light, those who hold the undulatory theory, and those who have no theory at all. It is true that the life of man is affected by his theories of that life as the life of nature is not; but it is also true that the life is more than the science. When men believed in Rousseau's Social Contract, they loved their country; and now that the Social Contract theory is exploded, they still love their country. Mothers who hold the utilitarian theory of ethics, mothers who hold the intuitive theory, and mothers who hold no theory, all love their children and serve them and suffer for them. It is impossible to doubt that Jonathan Edwards loved God with a singular purity and devotion, though in his sermons he sometimes portrayed a God impossible for us to love. It is a mistake to suppose that opinions are the only influences with which character is fashioned and life is guided. Men are both better and worse than their creeds. And if creeds sometimes produce life, life also produces the creed. Calvin's severe doctrine was born of Calvin's strenuous temperament. Channing's placid and sunny theology was the child of his sympathetic and sunny temperament. If we are as we think, it is still more true that we think as we are.

These distinctions are simple enough, but they have to be continually asserted, for men continually confound religion and theology—that is, life with what is thought about that life. Romanism does not tend to independence of thought, and Protestantism does; but some Romanists are more inde-

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pendent than some Protestants. Some Unitarians have greater reverence for Christ than some Trinitarians. Calvinism is awe reduced to an intellectual system; but some men brought up under that system are without awe.

Now, the function of the ministry is not to produce theology, but to produce religion; and to use theology in producing religion. The end of preaching is not creed, but character; it is not a theory of divine sovereignty, but reverence toward God; not a theory of the freedom of the will, but a sense of personal responsibility; not a psychology of Jesus Christ, but a love for Christ and a following of Christ. Religion, we repeat, is an applied art—the art of living. If one is living a life of fidelity, of faith, of reverence, of hope, of love, he is not to imagine that he has lost his religion because he is compelled by a broader knowledge to recast his theology, nor even because, during that reconstruction period, he is without any theology. In our epoch all science is changing from the catastrophic to the evolutionary form; all creeds, religious and secular, are undergoing questioning; long-settled convictions are put back into the furnace and become molten that they may be recast in new molds. In such an epoch the first duty of the religious teacher is to make clear this distinction between religion and theology, life and science, character and creed, that those whom they teach may not lose, nor think they are losing, their religion because they have lost their old theology and have not yet found a new one.

## The Situation in France

A sudden tempest swept the French Chamber of Deputies on Thursday of last week, when M. Millevoye, a Boulangist Deputy, taking up the story published by "Cocarde," the Boulangist organ, declared that an agent of that paper had stolen from the French Embassy in Paris certain papers which convicted a number of prominent Frenchmen of having been engaged in treasonable schemes against the Republic. This statement brought into the Chamber the scandal which the Boulangist papers in Paris have lately been publishing, and which relates back to the extradition of Cornelius Herz. Herz, it will be remembered, has been ill in England, and the French Ministry have declared a number of times that they were taking steps to secure his extradition. The Boulangist journals charge that these alleged stolen documents bring to light promises to England on the part of a number of prominent men in public life that if extradition is refused and Herz kept in England, France will give England a free hand in Egypt; the motive of the French Government being to prevent the disclosures with regard to the Panama business which it is said Herz would be compelled to make if he were brought to Paris. Among the persons implicated by Millevoye in his charges were M. Clemenceau, M. Ribot, and a list of public men and newspapers that he declared to have been bribed by England. The documents on which these charges were based were mainly letters purporting to have been signed by the Secretary of the British Embassy some time ago. The speech of M. Millevoye produced the wildest excitement, but at the close, by a vote of 489 to 4, the Chamber condemned the documents as spurious. By subsequent confession the letters are barefaced forgeries.

Political flurries may be anticipated in France during the summer, the general conditions being favorable to the outbreak of short but violent storms. The great difficulty in the present campaign, as in many preceding political campaigns in France, is the absence of strongly organized and vigorously supported parties, having definite programmes and dividing the country along clearly recognized lines. Both the Republicans and the Conservatives of all shades are feeling the effects of the withdrawal from active issues of the question of the Republic itself. Heretofore the Republicans have been able to declare that the success of the Conservatives would endanger the safety of the Republic, as, for a great many years after our Civil War, the Republicans found political capital in a similar appeal to the country against the success of the Democrats. The most important factor in the present political campaign in France is the disappearance of this dangerous issue; a disappearance due to several causes, chief among them being the acceptance of the Republic by the Pope, and the practical disappearance of the old Monarchical party as the friend of the Church, and of the clerical opposition inside the Church. Nothing of late years has so confirmed and strengthened the Republic, or has borne such testimony to its permanency, as this action of the Pope, which at a blow destroyed the Monarchical party and turned the immense influence of the Roman Catholic Church to the support of existing institutions. The Monarchists had been demoralized even before this by the Boulangist adventure, which not only discredited the Conservative policy by revealing the fact that Conservative money had supported the cheap and shallow adventurer, but discredited all pretenders and adventurers of every kind. All parties are therefore compelled to frame their electoral programmes on the basis of the complete acceptance of the Republic by the whole body of the French people, and the result is great difficulty in framing issues which shall sharply define the differences between different groups.

At the present moment there are no French statesmen whose position gives them the authority once held by Ferry, and earlier by Gambetta. The present Premier, M. Depuy, is a respectable politician of a very light type intellectually. M. Goblet will endeavor to organize the Radicals into a homogeneous party, but the relation of the Radical party with the Socialists and the Anarchists is such that it is doubtful if it can frame a policy which can command any large support among French voters. What France needs at this moment is a strong Progressive Liberal party, which should combine all the Moderate Republicans, and announce a policy of financial and other reforms along sound lines. For the leadership of such a party there are several men who are well qualified; among them M. Constans, who is anxious to get the post, and who has recently made a vigorous speech for that purpose; and M. Ribot, who has proved himself a man of genuine political capacity, and whose reputation was not smirched by the Panama scandal. The memory of that scandal is the heaviest burden the Republicans will have to bear. They are no more corruptible than any other body of men in French public life, but they were in power, and it was to them, therefore, that the temptations of that vast and unscrupulous bribery were presented. The quietness and self-restraint of the French people during that severe crisis bore striking testimony to the advance of France in political education. In this campaign the people are so far silent, and it is idle to speculate with regard to their sentiments. Now that the question of the Republic itself is disposed of, the Conservatives have some hope of success from the fact that so many of their opponents are stained by complicity with the great scandal. The people are sore, indignant, and chagrined by the disgrace of that scandal, and it is very probable that they will strike every one connected with it who can be reached by popular vote; and this is about the only prediction that can be made with regard to the outcome of the elections.

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*A Novel by the Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.*[1]

## CHAPTER I.

### RINGS THE DEPARTURE-BELL

THIS is a true story. It is what they call a story of high life. It is also a story of the life which is higher still.

There be climbings which ascend to depths of infamy; there be also—God is merciful!—most infamous fallings into heaven. The wise men, who explain this world, have taught us to consider it a round one; doubtless they have wisely measured it. Then, as 'tis round, should wisdom twist it topsy-turvy no one would be a whit the wiser, not even the wise men. And that, perhaps, is why—sometimes—to fools—our earthly high and low seem but a mighty matter of tweedledum and tweedledee.

Fortune, the blind old hag, in her seat by the hearth, grins down vacantly at the wise men, whom she twiddles on her thumbs—like the fools. Like the fools, they go rising and sinking, rising and sinking, till, one after another, all drop away into the fire. That, at any rate, is the end. We drop away into the fire.

Yet never a traveler paused by the roadside to look back, in weariness or wonderment, but understood, if the valley spread wider, that his path leads him up. So be it. Presently, on the other side, the road slopes down again into another valley. But what matter the ups and downs of the journey to the traveler if his face be set firmly towards the goal? Only he feels that descent is strangely easy, and wonders why God bade him climb.

We say that the steadfast sun rises and sinks, like us. We see him do it; such mysterious eyes are ours. Yet we know that it is otherwise. We, who know so little.

In earth's tiny circle revolve earth's little high and low. God's high is a steadfast point. It is here: in the center of this strange thing you do not understand, this thing you call yourself, the divinely-human heart.

Mine is a true story. It is a story of high life, as they call it. It is also a story of the life which is highest of all.

A moment's patience! We shall be coming to the funny part presently. Is it my fault if the comedy begins at the wrong end? So much the better for the other end, the right.

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The departure-bell clangs suddenly upon the silence. A score of drowsy figures creep forth from twilight corners into the radiance of a clear October afternoon.

Yes, it was on the 6th of October that the old Belgian came to Deynum. My birthday, as it happens, my fifteenth birthday. Or was it the fourteenth, Wendela?

From where she sits by the window, in the fading summer sunset, mending one of Baby Gertrude's socks, Wendela tells me that she herself was twelve years old at the time. Then it must have been my fourteenth birthday, dearest. Yet what does the trifling date concern us? It is all so long ago, but that it is to-day.

On that sixth of October, then, somewhere towards the first sink of the sun down a white-blue autumn sky, a hackney-cab drew up, with a farewell rattle, in front of an outlying Amsterdam railway station, away on the desolate dyke. The silver daylight rested cold upon the wooden shed, upon the great gray square, with its solitary kiosque, upon the dull expanse of water beyond. Across the loneliness a cruel little wind came persistently blowing. Inside the building a sudden bell rang out, with the very insolence of noise.

"This is not enough, sir," said the cabman. He said it gently, for the Dutch remain calm under injustice.

The old gentleman who had alighted from the vehicle continued his stolid ascent of the station steps. His servant, preparing to follow, paused on the pavement, in a confusion of wraps and traps. It was the servant who had proffered the offending coin.

A Dutch railway station is a scene of unruffled repose, inside and out. Half a dozen porters, in white blouses and brass badges, leant immovable by the entrance, sleepily perceptive. The platform-bell stopped with a jerk, and in the stillness of the square the solitary cab stood out against its own clear shadow, with its cab-like air of sudden collapse.

"Not enough," repeated the driver, without raising his voice. The Dutch are as obstinate as they are gentle. He held up the half-florin he had received, between greasy finger and thumb, in the face of Heaven and the half a dozen porters.

"No, mynheer, it is not enough," chimed in the youngest of the porters. The elder five said nothing; they understood that information from a porter should never be gratuitous.

The valet cast a timid scowl after the receding figure of his master. Then, motioning back all slow offers of assistance, and balancing his load of luggage as best he might, he laboriously extracted a whole florin from a little black velvet purse and handed it to the cabman. The purse, with its fat embroidered cross, looked queerly suggestive of an undersized offertory-bag.

"Thank you," said the cabman, almost audibly, as he drove off. He did not say, "This is more than enough." He was only a human cabman.

"Ten per cent.," muttered the servant, in French, and hurried away into the station. The white porters stared passively in front of them. They could understand neither the too little nor the too much.

The old gentleman, meanwhile, had progressed straight across the entrance-hall. There was a convenient passage to the platform here, which officialism had reserved for luggage. Sub-officialism called out.

The stranger pointed a careless cane in the direction where his servant might have been. He was a distinguished-looking man, tall and straight, well oiled and well brushed, with a magnificent white mustache, and superla-

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tively clad in a light-yellow ulster, such as young fellows wore in those days.

"A prince," said one guard, by the gate, in an awe-struck growl.

"Pshaw," grumbled his comrade, a bilious man without any predilections. "Prince or Pope, he had no right to pass through here; barring he had been a portmanteau, which he wasn't."

"Perhaps he was an Englishman," said the first guard. "Englishmen may do whatever they like. And they do it."

The object of their unwilling admiration turned neither to right nor left. His movements were those of a man in a trance. His eyes were set in that glassy stare which sees nothing that is near.

A line of empty carriages was drawn up along the platform, waiting. He got into one of them, and closed the door. A silver-braided somebody sprang forward and opened it again. The old gentleman awoke to the action, and flushed.

At that moment the station-bell rang out afresh. "On sonne le départ," he said aloud. "Eh bien, I am ready to go. But not thus, great God! Not *thus*." And large beads of perspiration stood out upon his forehead.

The deserted platform now began rapidly to fill. Little groups went wandering by, with bags and bundles; a bright provincial dress shone out from time to time among the shoddy waterproofs. Presently a scrubby, shoppy individual slipped into the compartment, an open paper of grapes in his hand.

The stranger passed out and wrenched open the first door within his reach. But once more a conductor interposed. "This compartment is reserved, monsieur, in case any of the directors—"

"It is the only one takable, and I take it," replied the old gentleman, still in French. "Antoine"—he turned fiercely upon his valet, who had just succeeded in finding him—"you blockhead, where are you? Pay for all the places, and see that they leave me in peace."

"If Monsieur would but inform me where it is his intention to betake himself—" began the valet, with a slight stutter over the word "Monsieur."

The old man hesitated on the carriage-step. "Get your tickets," he burst out, with unreasoning fierceness, "as far as the train goes. And see that they leave me in peace."

No further molestation was offered him. At a few hurried words from the frightened valet, the protesting officials fell back, with discreet glances of half-vexed curiosity. "These great personages!" said the inspector, shrugging his shoulders, and with his own hand he brought a card, marked "Engaged."

"This is not for Belgium? This train?" asked the old man, rousing himself.

"Certainly not, your Highness. The Belgian train does not leave till 6:40. This one is just starting. Might I ask—"

"My valet! My valet will tell you," replied the old man, with a repellent gesture. "Morbleu! cannot you leave me in peace?"

They bustled in Antoine, still fumbling his change, and expostulating with everybody. Another moment and the train was off.

"I have tickets to the frontier, Monsieur le Marquis."

The old man took no notice. His face, under its careful make-up, was hideous with the horror of his thoughts.

The valet remained standing at the further end of the railway carriage, steadying himself against the side with an air of respectful indifference. Presently he drew a couple of small note-books from his pocket, and began scribbling assiduously in them. One especially appeared to claim much of his attention; it was lettered "Debtor and Creditor" in dull gold.

The train ran on swiftly through the ashen twilight. All around, the flat country lay brown and bleak. Not a sound disturbed the listening silence, except once when the old man broke into a shuddering groan. The valet looked up quickly, then down again, and went on with his scribbling.

"Listen," said the Marquis at last, abruptly, speaking as if he dreaded equally both silence and speech, "I may as well tell some one. I am dying."

A long stillness. "I am dying—hein?"

"I regret it sincerely for Monsieur le Marquis."

"Ha, polisson! you will regret it for yourself." Having once cast forth his secret, the sick man seemed to find relief in abuse of his companion. He heaped up angry words for some moments longer. The valet stood silent, ticking his pencil against the cover of his pocketbook. And the train ran smoothly on.

"You will gain nothing by my death. Do you understand?"

"I have always understood that perfectly, Monsieur le Marquis.'" And the train ran smoothly on.

Then a station was reached. During the long halt that ensued, a number of inquisitive glances were attracted by the label in the window, a most unusual sight in Holland. People lingered near, a-tiptoe, peering. The valet stared back insolently, screening his master.

When the train was once more rushing forward, away among the fields, the Marquis resumed, with his eyes on the window beside him: "At least you might have asked how long."

"As it pleases Monsieur le Marquis," said the valet.

Again a heavy pause. And, beneath the deepening shadows, an increasing sense of chill. Miles upon miles of quiet meadows and monotonous cattle. The Marquis did not see them as he gazed. He saw nothing but that death-warrant he had heard an hour ago, writ large across the steadfast heavens. And the weight of his solitude became unbearable to him.

"That cabman?" he began anew. "Did you pay him more than his proper fare?"

"No, Monsieur le Marquis," said the valet.

"It is good. I should have deducted the sum from your wages."

"So I told myself, Monsieur le Marquis."

But Antoine smiled softly, as he fingered the little account-book in his pocket. And he breathed on the pane before him, and wrote "ten per cent." across it with his finger, and gently rubbed the letters out, as the smooth train flew on. He did not look round again until a quick succession of gasps attracted his calm attention. Even then he did not turn immediately. He was hardly an evil man. He was only a menial. What sympathy of sorrow should he dare to have in common with his arrogant lord?

The Marquis was lying back, faintly struggling with the tightness of his collar and cravat. His features seemed wrenched awry in the violence of his pain. "We must stop," he whispered, "at the next station. I can go no further. Stop!"

The valet drew near, helplessly striving to help. "But where then—?" he began, and checked himself.

"Where? Does it matter?"—the sufferer's voice rose to a momentary scream and immediately died down again. "Anywhere. Only stop."

They remained facing each other in the long gray sunset, the servant uncertain, annoyed, swaying to and fro in the continuous motion; the master crushed down among his foppish finery, vainly hoping to beat back the fierce flame from his breast.

At last the engine slackened its pace, and drew up with a thud. Antoine thrust his head out into the sudden hush. An open shed stood forlorn, amid the shadow-smitten landscape, by the glistening rails.

"This is a station—this? A village?" cried the valet.

"Jawel, mynheer," replied a voice.

"Quick!" murmured the Marquis; "open the door. Quick! Before they start again!"

The valet still delayed for a moment, with his hand nervously trying the lock. "And the name?" he called.

The guard came running up in astonishment. "You are mistaken!" he cried. "This is nothing. This is Deynum."

The old man started slightly as the name reached his ears. "Deynum," he repeated; "of all places! That decides it." He stumbled to his feet. "Deynum! That

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must mean little Reinout. Here or anywhere. And what does it matter where, when the final summons comes!"

The shrill station-bell rang out its sudden warning across the listening fields.

## CHAPTER II.

### YOUNG REINOUT

"Reinout!"

Count Hilarius went across to the window and called to his son. It was a dull, somber-curtained window, opening out upon the long, dull city-garden of a dull house at the Hague. The room was a "study," so named from the directories and Government almanacs which slept, uncut, on their shelves, against the wall.

Count Hilarius smoothed his fair mustache, and a flush played across his cheeks. He cast a gratified look at his reflection in the window-pane, and a still more delighted one down on the document in his hand.

"Reinout! Come here immediately. I have something to tell you. Something you will like to hear."

The boy in the distance, who had been stooping over a rabbit-hutch, turned in hasty obedience to this reiterated summons and came running towards the house. As he ran, he continued to fondle a cumbersome black bunny, which hung, jammed up most miserably against his jacket, incessantly twitching its little pink nose.

"I couldn't come at once, papa," he shouted. "This animal had got its paw caught in the netting, and I had to unfasten it. Poor beastie, poor beastie!" He squeezed the rabbit energetically. "I hate rabbits all the same," he added. "I shall give mine away on my birthday. Greedy creatures! They're no good to nobody but themselves."

"And a very wise philosophy," replied his father, laughing. "Look here, Reinout, something very important has happened. You're too young to understand about it rightly; still, you can easily see that I am pleased."

"I shall be fourteen next week, papa," said Reinout. Then a sudden burst of flame came pouring across his southern eyes. "Are we to go back to Brazil?" he asked, and dropped his rabbit.

"Far better than that—" the boy made a dash at the skipping, crouching quadruped—"We shall never leave Holland again. For here, in my hand—" Count Hilarius's voice and countenance dropped in solemn unison—"I hold my nomination to the Royal Household. Child, your father will henceforth spend much of his time in attendance on the King."

He called out the final words, somewhat crossly, after his retreating offspring. But Reinout leaped back at a bound.

"Oh, how splendid!" said Reinout.

The Count smiled a complacent little smile.

"Monsieur de Souza always says," continued the boy enthusiastically (he was quoting his tutor), "that that's what *I* must do when I grow up. Serve the King! There's nothing else worth doing in these days, he says. And, you remember, the King can do no wrong, papa. So he will always be able to tell you exactly what is right."

"Child, how stupidly you sometimes talk! I am not to be Prime Minister, thank goodness! I am appointed one of the Lord Sub-Comptrollers of the Household. There; that is what you can tell your playmates. A Lord Sub-Comptroller of the Household. There are two of them. It sounds rather nice; does it not?"

And he walked away from the window, pleasantly lingering over the delightful words. Then, with one of the quick twists peculiar to his nervous figure—Count Hilarius was never more irritable than when gratified—he turned to say sharply:

"Don't talk nonsense about Brazil. You would like to live out in the country—wouldn't you?—here in Holland, in a beautiful castle with parks and pleasure-grounds, quite different from this poky bit of garden, where you could have dogs, and a pony, and lots of other pets?"

"Oh, a pony!" cried the son, not listening to the rest. "Are you going to give me a pony for my birthday? I don't want any other dog than Prince."

"No, not just yet. But if ever I get—Deynum, you shall have one. There, run away now. I have letters to write."

"To mamma?" asked the boy.

"Amongst others. Why do you ask? Do you want me to tell her to come back?"

"No; it is not that. I was thinking she would like to hear that Prince's leg is well again."

"Oh, rubbish! You had better write to her yourself."

"I?" said the boy. "Why?" And he ran away—he always either ran or crawled—with the rabbit against his cheek, overflowing his shoulders.

At the further end of his dusty playground he stopped abruptly. "How splendid!" he repeated, and then he sat down on the bench by the single apple-tree, to think it out.

The news had overwhelmed him, little eighteenth-century royalist that he was. Of the strange education which his parents had decreed should be his, more anon; suffice it to say at present that its central idea had been the pomps and majesties of the Crown and its dependent Coronets, the glory of the Sun and of the Stars. "Make a gentleman of him, not a scholar," his father had said to the old Chevalier de Souza. And with Count van Rexelaer a gentleman meant a man of the world.

"Tell your playmates." Reinout reflected. Boy friends—chums—he had none. Away in Petropolis, where his father had helped, in a small way, to represent the Court of the Netherlands, his child-life had been one of absolute lordship among a confusion of servants and animals, with Monsieur de Souza ever ready to instruct him how to use, without abusing, his birthright of supremacy. And during the succeeding half-dozen years at the Hague—school being forbidden by the ex-diplomat's theories—although he had certainly come into contact with a number of his equals, at fencing-classes, dancing-classes, riding-schools, etc., the barrier of his isolation had always been maintained. "Seek acquaintances and avoid friends," was one of his father's favorite sayings. "You want stepping-stones, not stumbling-blocks. I have known a man ruined for life by one friend."

Reinout, then, was steered clear of all compromising connections, high or low. "But I may give my old rocking-horse to the coachman's children?" And white-headed Monsieur de Souza smiled down fondly on his impetuous pupil: "Most certainly, mon petit, you must always be very gracious to the coachman's children." But that was long ago.

Reinout got off the seat again. "Prince!" he called out, "Prince!" He was not intending to whisper his story to the dog—he was too old for that; but in all moments of superabundant feeling our thoughts most naturally flow out to whatever we love best. The dog did not make his appearance, however, and Reinout, after referring to his watch to make the agreeable discovery that lessons were still distant, sank back dreamily, letting the massive gold timekeeper fall loose in his lap.

With this treasure, too costly an one for his age, was connected the sole eventful episode of his dignified young existence. He loved to recall it. He loved the watch next best after Prince, because Prince was alive. But, then, so, to some indistinct extent, was the watch.

The first summer after the return from South America had been spent at the Belgian seaside resort of Blankenberghe. On one broiling July afternoon, when his more reasonable elders were dozing, Reinout, impervious to heat as only children can be, had slipped out for a good run with his hoop, beneath the blazing firmament, along a quiet, dusty lane. He had progressed for a long distance, in warmth and loneliness, when suddenly a turn of the road had brought him face to face with a swiftly advancing rider. The start, and an unexpected slope of the ground, had caused him to lose control over his bounding toy, and he saw it, a few yards in front, making straight for the horse's legs. In one flash he had realized the danger to the rider and had flung himself after it, with set teeth, straining beyond his strength. Then had come a terrible rush of two seconds, a whirlwind of sand, and a great crash of thunder, as he fell aside and rolled over with the hoop in his arms. After the first moment of dazzlement,

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he had awakened to the fact that the horseman had drawn rein beside him—an old gentleman, high and haughty, on a magnificent charger, in a halo of dust.

"I beg your pardon, sir. I am very sorry," said Reinout, sitting up.

Of these words the old gentleman took no immediate notice. "Why did you throw yourself under my horse's feet?" he asked.

"The hoop, monsieur. I had to stop it. I couldn't—I am very sorry."

"Of course. Most children would have stood and stared. Do you always know your duty and"—with an amused smile—"risk your life in doing it?"

No answer but a puzzled look.

"Where do you come from, little fool? What is your name?"

"From Brazil, monsieur. Reinout van Rexelaer. I mean I am a Hollander. I am very sorry."

The horse gave a plunge, for which, this time, Reinout was in no wise responsible. "You are a brave boy," said the rider presently. "It is good you are a small one, for I jumped you as you fell. So your name, of all others, is Rexelaer!"

"Yes, monsieur," acquiesced Reinout; "but, if you please, I did not do it on purpose."

The stranger sat looking down upon him for a moment. Then he said, thoughtfully:

"I wonder—never mind! Here, catch hold! As a memento of our meeting! And remember: 'À gentilhomme devoir fait loi.' Good-by."

Reinout remained alone in the road, still seated on his hoop, white and shabby, the beautiful watch in his lap.

"What a lie I gave him to remember me by!" reflected the stranger, as he rode rapidly away. "Well, these lies are the pillars of society. A fine fellow, though I was foolish to give him my watch. Of course it is her child. The world is positively becoming too small to turn round in. I shall go back to Saint Leu to-night."

Reinout had kept his present, for—somewhat to his father's vexation—no effort had been successful in discovering the donor. By a storm of tears he had even extorted permission to wear it daily. He was immensely proud of it. And of the grand old gentleman, his mysterious acquaintance. And of—"À gentilhomme devoir fait loi."

Count Hilarius had finished his letters, and was re-perusing the last. It was addressed to his Countess, at Spa, whither she had betaken herself for a course of the waters, the state of her nerves not permitting her son to accompany her. His father was willing enough for him to remain. In his own manner, and for his own ambitious reasons, Count van Rexelaer was deeply attached to his only child and heir.

"Now more earnestly than hitherto"—the Count had written—"I shall make every effort with regard to Deynum. I *must* succeed. It has been the principal object of my life, as you know, and, at last, after all these years of economy, there is money enough." "By-the-by!" remarked Count Hilarius, when he came to this passage, and he rose and rang the bell. "Go to the Hotel des Étrangers, if you please, and ask whether Mynheer Strum, if he be in, could call in the course of the evening."

"To the hotel—I beg your pardon, sir?" said the man.

"I will write down the name for you; that will be better," replied his master, suavely. And he did so, and then he added a postscript to the Spa letter: "At this moment I have a better chance than ever of acquiring Deynum." Then he stopped. "Pooh! she doesn't care as I do. How could she?" he said. His son's voice came wafted to him from the garden. And he smiled.

Ten minutes later he himself was on his way to the place whither he had dispatched his servant. He found the man waiting in the hotel entry. "No use delaying till this evening," he said, half-apologetically. And the servant, knowing his master, touched his cap and departed.

Mynheer Strum was in his room, a hotel bedroom on the top floor. "If Mynheer would enter the reading-room;" but Mynheer preferred to go up. The stairs were dark, and the apartment was modest, as befitted its temporary occupant, a young country notary who had just succeeded to his father's practice. This personage, as his visitor entered, rose lingeringly from the bed upon which he had been lounging—a big, ungainly creature, with red hair, red hands, and red, spectacled eyes, his whole framework suggestive of bones out of place.

"I am Count Rexelaer, upon whom you called a week ago—" began the ex-diplomat.

"I remember," interrupted the notary. "Take a seat, Mynheer the Count," and he pushed forward the one unencumbered chair, without any effort to tidy the others, as he propped himself up against the side of the bed.

"I was too much occupied with other important matters at the time to give your communication due consideration. Since then I have studied it more closely. I shall instruct my notary to write to Baron Rexelaer, as you propose."

"Do," said the notary, cracking his prominent knuckles—a youthful habit which his fond mother had never even observed.

Count Rexelaer's face showed a little surprise, no vexation. "If I understand the matter rightly," he continued, "you are acting in Baron van Rexelaer's interest?"

"No, Mynheer."

"But, surely, though I am sincerely obliged to you—"

"I am acting in nobody's particular interest, not even my own. As it happens, they all coincide."

"Still, I can easily conceive that the Notary of Deynum must regard the lord of the manor—my cousin, if I may so venture to call him—with feelings of peculiar—peculiar—"

"Do not say 'obligation,' Mynheer," interposed the other, irritably. "I owe Mynheer your Cousin"—a sneer flashed through the last two words—"nothing beyond the deference due to his position. Me he owes—thanks to my father's good nature—a very long bill. Please do not misunderstand me. I have nothing against the family at Deynum. On the contrary, a man does not easily break loose from his earliest prejudices, and I feel for the Baron at the Castle a good deal of what my parents have taught me to feel. I wish him well. I heartily wish to assist him. And that is why I came to—you."

There was a world of youthful arrogance in his words. Count Rexelaer rose, smiling. "Quite so," he said. "Well, I shall have the letter forwarded immediately. And I trust you to advise Baron Rexelaer for the best." He had caught the sneer; he did not again speak of "my cousin." But he smiled again.

"For the best," repeated Strum, "most certainly. Which is also your best, Mynheer the Count, as I hope you will remember later on." He got away from the bed and went, as an afterthought, to open the door for his visitor. "I must congratulate your Excellency," he said, in his awkwardest manner, "on the result of your preoccupation of last week."

"How do you know?" asked Count Rexelaer, stopping, in genuine surprise, on the little landing.

"I heard it talked of at the 'White' Club."

"Ah, you go there?"

"Only on business. I hate such places. My stay here is over, and I return to Deynum to-night."

"Indeed? Then I was fortunate. Bon voyage."

"I thank your Excellency."

"Not Excellency." Count Hilarius paused again, this time in the dim light of the ladder-like staircase. "That is altogether a different thing. Allow me to explain. Excellency is a title reserved for the very highest charges only. I am appointed a Lord Comptroller of the Household. There are two. But they have by no means the title of Excellency."

"I am infinitely obliged to you for the information, Mynheer the Count," replied Strum; and then he closed his door. "I did not tell him *how* they talked of it," he thought. And then he mimicked the Count's manner. "Allow me to explain. I am appointed a Lord Comptroller of the Household. Bah, what a fool my father was! And how one learns to despise them all!"

Count Rexelaer, meanwhile, went skipping blithely home.

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"So it is talked of already," he told himself. "Everywhere. And this foolish fellow called me Excellency! Ah well, excelsior! Some day the greater glory will outshine the less. Who used to say that, by-the-by? Oh, old Sir Percy Skifton at Rio. I suppose it was a quotation from somebody."

A few days later Baron Rexelaer van Deynum, who, by-the-by, was in no way related to his namesake, the Count, received a letter from the Hague. He frowned over it, and crumpled it, and crushed it away in his pocket. And there he remembered it.

# The Yale Divinity School

By a Graduate

Yale Divinity School has been organized as a separate department of the University seventy-one years. This period does not measure the time during which Yale has given men theological training. Before there were any separate theological schools in the country, men were educated in divinity by the Faculty of Yale College. Dwight's System of Theology was preached at the regular Sunday chapel services of the College, in the old Athenæum, which is now being torn down to make room for a new dormitory. Yale was not then divided into different schools. Since 1822 the Divinity School has had a life of its own, distinguishable from the general life of the University. The great name in the history of these years is that of Dr. N. W. Taylor. He may be regarded as the real founder of the Seminary; not in the sense of having shaped a theology of which it has been the home and exponent, but rather as having imparted to it a certain virility and courage which came to be a characteristic of its students. The Seminary has never insisted on dogma; nor has it of late years been identified with any particular school of theological thought; but it has always insisted on independence, courage, and that spirit of confidence that springs from conscious possession of the truth. It has never been the home of conformity, and has always insisted on individuality of thought and research, and has encouraged free utterance—qualities due to Dr. Taylor, who was a magnificent embodiment of them, and did his greatest service in training up a set of men with whom it was a first principle to think broadly, earnestly, and courageously.

President Timothy Dwight

The Seminary as known to most living graduates is connected by them with the names of President Dwight, Professors George P. Fisher and Samuel Harris. President Dwight was Professor of New Testament Exegesis in the Seminary before he was called to his present position. He has never wholly severed his connection with the Seminary in the capacity of an instructor. What men gain from his scholarship is evident to American students familiar with his commentary work on the New Testament.

Professor Fisher has long filled the chair of Ecclesiastical History. His numerous publications have probably made him more widely known than has been any other professor of the Seminary. Combining singularly breadth of learning and soundness of judgment, his hearers and readers are led to feel that he sees all the premises and makes clear the conclusion to which they point.

Professor Harris is another man who needs no introduction to readers of The Outlook. His books on "The Philosophical Basis of Theism" and "The Self-Revelation of God" have long been widely and deeply esteemed. To men who know him only as a writer it should be said that those who study under him can never, when they see his name, think first of his books, however much they may value them. To sit under his lectures is to revere the man above all he says.

These three of the senior members of the present Faculty are known to readers of The Outlook; to speak of them here is to convey no information. What the Seminary is to-day these men have made it. They obtained the funds that equipped and endowed it. They have given it another heritage above gold by so casting their lives into it that it has won a certain character, the tone of which has been caught from them. They stand for that side which the world knows of Yale Divinity School.

There is another side of the Seminary life that is not known to the public. There is a vast amount of work, other than study, done by the students that is not announced in the catalogue or seen outside of New Haven. Then there are in Yale, as in every other institution, certain teachers who give themselves to their teaching—never write books and become known abroad, but devote all their time and strength to the men who go to them to be taught. Of such men the world at large does not hear. The few students to whom they give themselves so absolutely have for them a love and gratitude such that it always brings a sense of personal grief to realize that the public knows too little of them to be aware of how much they do in molding and inspiring the lives of the men who study under them.

Seminaries in our day have ceased to be retreats. They are drifting from the country to the cities, where students can come into contact with the forces and the men with whom they will deal in after life. What medical students seek in clinics, theological students seek in practical work among men. The seminaries outside cities are instituting city settlements, like Mansfield House in East London and Andover House in Boston. Yale is particularly fortunate in her location in New Haven. This city of eighty-five thousand inhabitants has districts occupied by destitute Americans and foreigners, demanding a work that rivals that of lower New York. The students are organized for taking up this work. At the beginning of the year every man is made acquainted with the various fields and asked to identify himself with some one of them. Of the ninety-six men in the undergraduate department of the Seminary last year, all but thirteen were systematically assigned to one of these lines of practical work. Twenty men preached every Sunday; ten irregularly. Two are assistant pastors in Congregational churches of the city; a third has had charge of the Surburban Mission of another church. New Haven has two missions that do a semi-institutional church work in thickly populated districts and have a strong hold upon the people. One of these missions is manned four nights a week by students of the Seminary, a second three nights. Groups of three or four men assume the meetings for some one night in the week throughout the year. In addition to this work, fifteen men during the past year had classes in mission Sunday-schools. Of the schools of the churches, two or three usually have theological students for superintendents. Last year four had classes making a thorough, critical study of the Bible under students. One of these classes contained some thirty bright business men; another was composed of college students. Thirteen men have had other classes in the Sunday-schools. Fifteen more have been engaged in pastoral visitation among neglected classes, under the direction of the New Haven City Missionary. Six men have gone regularly to the hospitals for Sunday services and personal work. Four have done personal work weekly among the prisoners at the jail. Last

Professor George P. Fisher

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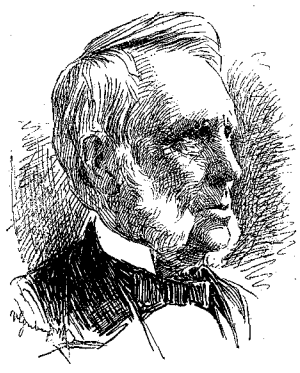
fall a needy tenement-house portion of the city was divided into eight districts, and a student assumed each, to make a study of the people, with the end both of investigation and of gaining all possible immediate help. In these different lines of work more than six-sevenths of the students were systematically engaged.

New Haven offers opportunity for all the practical training men need. Some who have worked both here and in New York say experiences in the two places are largely the same. In one way New York has a decided advantage over New Haven. At Yale men go into work undirected, and then drop it without anybody gaining the benefit of their experience. One man does not start from the vantage-ground won by his predecessor. There is no permanent center of the work, no oversight of the whole field. The students do not go out as an army, but on chance exploits. New York has a directing general in Dr. Schauffler. The Yale organization of students does not take his place. Its officers go away as soon as they become fitted to do their work. Yale rejoices that the man has been already found to fill the needed position—the Rev. W. F. Blackman, now studying in Germany. His direction will give the work done a continuity that will make it more effective, and also enable the students to learn from experience that is better than their own.

If New Haven offers a locality good for the practical side of seminary life, it surely affords one still better for the intellectual side; for the whole university life is open to divinity men. The embarrassing problem that confronts some seminaries, of offering a curriculum wide enough to afford whatever training a minister needs, is less pressing at Yale. The other departments of the University are just across the way, open to members of the Seminary. Social science, literature, and philosophy can be studied under masters. There are opportunities to hear prominent preachers. The College pulpit is filled by men drawn from all parts of the land. Within a stone's throw of the Divinity School are the churches of Drs. Munger and Smyth. While New Haven affords many of the advantages of a large city, it has some not found in a metropolis.

Having spoken of the practical work quietly done by the students, it remains to assure readers of The Outlook that the younger men on the Faculty, though not known abroad as are the professors already spoken of, are doing a work that is very highly esteemed by those who study under them. No account of instruction at Yale would be complete without mention of these men. The limits of this article preclude speaking of them all, and, as their representative, that one of their number who is least known outside of New Haven has been chosen. The junior professor on the Faculty is Frank C. Porter, whose department is that of Biblical Theology. Probably the average American student seeking to know the trend of present theological thought in Germany would learn more from a year under Professor Porter than from one spent in Berlin. He is in closest touch with the literature appearing in Europe, doing most of his studying in the German. One listening to his lectures and hearing him unfold the views of scholars now prominent in Germany sees that he knows what is in books and periodical literature; yet, though a student of many men, he is a follower of none. When he has laid before his classes the material of any subject, shown his students the different sides, he cuts loose from the books and breaks a path that is his own, showing an originality and insight that are at once a surprise and a delight to the men who study under him. He is thoroughly conversant with and makes large use of the results of modern critical study; but in his hands New Testament criticism is made an instrument for giving a deeper and more spiritual knowledge of Christ and the apostolic age. In thinking of criticism, the new treasures hid in Christ that it has given us are what impress themselves upon those who listen to Professor Porter. His methods of instruction are on a par with the material he gives. He discards the text-book and that system of lecturing that is slave to the text-book method. He never seeks to get back the thing he gives, but sets men thinking, and at examinations demands to know what they have come to think.



Professor Samuel Harris

Professor Frank C. Porter

The Faculty at Yale have minds that are intellectually open and candid, at the same time spiritual. They create the atmosphere in which the students live. Many men change much in their beliefs while they are at the Seminary. Many come with the traditional views on theology and the Bible to work their creeds over in the light of newer thought and the higher criticism. The changes that take place generally come as a quiet transition, the tenor and confidence of the religious life unchanged save as they grow stronger and deeper.

# Impressions of the White City

## III.—The Midway Plaisance

Editorial Correspondence

It is a great mistake to regard the Plaisance as a side-show. A show it certainly is, and the most extensive and varied ever brought together for the entertainment of men; but it is much more. It is an integral part of the Fair; for it is the historical background of the great exposition of the arts and achievements of civilization. The architectural gate of the White City is on the lake front, but its historical gate is at the entrance to the Plaisance. Beginning with the Dahomey village, immediately on the right as one enters the Plaisance, all the barbarous, semi-barbarous, and partially civilized stages of race development are strikingly illustrated on the broad avenue, a mile in length, lined on either side with communities and villages from the South Sea Islands, Central Africa, and many parts of the Orient. It is, as an acute observer pointed out, a walk through the past history of the race, preparing and conducting one to the highest development which it has attained. The main buildings, the State buildings, and the villages in the Plaisance furnish a fairly complete record of what man has been and has done on this planet. The student of the Fair will perhaps find no better way of dividing his day than by devoting the fresh morning hours to Jackson Park, and then passing on into the Plaisance for his lunch and the recreation of the afternoon. There is almost as much to be seen and learned in the smaller as in the greater show—to say nothing of the element of fun which the Plaisance offers, and which the average sober-minded American sorely needs.

The Plaisance is officially described as the Department of Ethnology, and is catalogued as a separate and distinct group of exhibits, and, although not precisely a part of Jackson Park, is attached to it and open to all who secure admission to the Fair grounds. It is a mile long and nearly half a mile wide; a wide street runs the entire distance through the center of the grounds, and on either side is an unbroken succession of villages, shows, theaters, cafés, booths, and bazaars of every description. There are many curious and diverting things to be seen, and the ancient instinct of the race for the sight of the odd, unusual, grotesque, and foreign is gratified to the full. But as an exhibit the Plaisance is properly classed as Ethnological. It is an exhibit of people rather than of arts, manufactures, and inventions, and its interest and value are to be found

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in the habits, manners, customs, dress, and individuality of the races housed within its walls. That all these peoples are brought together from the ends of the earth and are to spend six months in peaceful relations with each other is in itself a very significant fact, and, in its way, quite as illustrative of the solidarity of the race, civilized and barbarous, as the White City itself. Never, surely, were the different phases and stages of civilization so curiously combined in one locality. Lunching on the piazza of one of the Vienna cafés, the writer was entertained by the humorous incongruity of his surroundings. The waiter was a German; at the next table was a group of vivacious Frenchmen; across the street was the Tunisian theater, with its semicircle of showy bazaars on either side; from the left came the clangor of gongs in the Chinese building; on the right was the Temple of Luxor at the end of that busy thoroughfare, Cairo Street; and in the background were the rising walls of the buildings of the University of Chicago! The world has often seen strange juxtapositions of races, but it is doubtful if it has ever seen any more violent and humorous in contrasts than this. Every fair must have its gigantic toy, its mechanical monstrosity. Paris had its Eiffel tower, Vienna its colossal dome, Genoa its Titanic egg, and Chicago has its Ferris wheel—built of iron, two hundred and fifty feet in diameter, with cars attached accommodating, it is said, about two thousand people. This appalling instrumentality of pleasure stands in the center of the avenue of the Plaisance, and is the climax and ultimate expression of the show element of the Fair. Now that it has begun its revolutions, and the dizzy crowds go swinging up into mid-air, the joy of the Plaisance is complete. It is a world-merry-go-round in which grown-up humanity once more become children in the festive atmosphere of the "greatest show on earth."

The side-show is an object of interest to a man who cares for his kind and finds in the things that interest them survivals of the prehistoric mood of wonder in the atmosphere of which the fairy stories grew into immense proportions. Those who pursue this kind of investigation may range from the "World's Congress of Beauty" up to Hagenbeck's Menagerie and the Enchanted Maze in the Moorish Palace. The more adventurous will go outside the limits of the Fair and study with critical eyes the endless succession of small shows of every description which line the streets in the neighborhood of the great show, and exhibit wonders of every sort, to the music of countless bands, amid mountains of peanuts, uncounted rows of bananas, and oceans of lemonade and small-beer. There is a mine of rich material for the artist and the reporter of bizarre life in that wilderness of "fakes." From this paradise of abnormalities and monstrosities most visitors are shut out by lack of time. The Plaisance furnishes more amusements than most students of the Fair can appropriate, and foremost in importance and interest are the foreign communities carrying on their home life and pursuing their customary occupations for the inspection of the Western world. There are nearly fifty different shows in the Plaisance, and the majority of these are large and thoroughly constructed villages, so substantially made and so well populated as to reproduce the atmosphere of the countries which they represent. The Irish villages show the cottage industries; the Javanese village is a model of the light, airy, summer architecture in which the bamboo furnishes appropriate building material; the German village, besides the winding street with its old-time German structures, contains a mediæval castle, surrounded by a moat, and beyond is the inevitable beer-garden of the Fatherland, where two excellent military bands beguile the hungry and thirsty crowds during the afternoon. The Dahomey village attracts a throng of sightseers, who stare at the workers in the thatched huts, and crowd around the central pavilion where the dance is urged on by the fury of discordant instruments. The Laplanders in their huts, with their reindeer; the Chinese joss-house, with its clamorous gongs; the large and handsome Viennese village; the Turkish bazaars, and the mosque from whose minaret the melodious voice of the muezzin is heard above the din of traffic; and the Bedouin camp, are attractive points. But the most entertaining locality in the whole Fair is the Cairo Street. This Egyptian suburb is thronged in the afternoon with a confused and confusing crowd of Orientals and Occidentals, and very amusing are the contrasts one sees there. The timid ladies mounted on camels divide public attention with the adventurous youths who gallop through the street on small donkeys led by still smaller black-faced and white-garmented boys. Here are endless bazaars, presided over by the grave Turk in his fez, or the silent Nubian. The ceaseless clatter of hoofs on the pavement, the wrestlers, swordsmen, conjurers, flower-girls, the gazing and wondering crowds of sightseers, the natives of almost every race that touches the Nile, provide an entertainment so full of variety and so entirely foreign that one never wearies of it. Asia, Africa, and the islands of the sea are to be studied in the Plaisance, and one may take a long journey through strange and remote lands within this international pleasure-ground, to which every great race contributes that which is peculiar and characteristic. H. W. M.

# How to Reach Men

## I.—First-Century Methods[1]

By the Rev. Charles L. Thompson, D.D.

Methods are the application of principles. Looking over the life of Christ and his Apostles, the following were the principles on which they rested the Gospel:

1. Human brotherhood. Christ's leveling doctrine was, "Ye are brethren." He made no crusade against the false distinctions of his time. He only put a new principle at work.

2. The Church is a great missionary enterprise, whose goal is the end of the world.

3. The universal priesthood of believers.

The methods which were to incarnate these principles were simple and definite. Thus, in the first place, the correlate of the principle of human brotherhood is the absence of all class distinctions in churches. This is the logic of the principle. Hence the democratic simplicity of the first Christian congregations.

The tendency to carry social distinctions into church met with sharp apostolic rebuke. Imagine a fashionable church of to-day set down in Jerusalem with James as the preacher. In the light of his Epistle, how long would pew doors remain closed against the poor? Think of him entering the pulpit while the poor were standing around the walls waiting till tardy pew-owners were seated! Would he not have reached quickly for his Master's whip of small cords? A free church is the only one that fully expresses the Christian idea of brotherhood. It may be asked, "Are not the ordinary social distinctions of life equally inconsistent with brotherhood? Shall we follow this logic to communism?" Not at all. Society is a struggle for the survival of the strongest. Christianity is a struggle for the survival of the weakest.

Close to this is the second method, the natural outgrowth of the first: the voluntary support of the Gospel. The early disciples had all in common—not only free churches, but free houses. Their consecration of property does not seem able to live now without degenerating into fanaticism. But so thoroughly did they recognize the Master's claim on them that their churches never suffered for lack of money to meet their modest expenses. How is it now? Extravagant expenditures, and all sorts of competitions and pressures to get money enough to make ends meet; not infrequently the adoption of methods which would not be tolerated by a high business standard.

Enter a metropolitan church, with its careful gradation

[1] The series of which Dr. Thompson's article is the first will consist of papers written at the request of the editors of The Outlook by representative clergymen and laymen of many denominations, and from all the great centers of religious work in the country. The articles will give a reply to the questions, How ought the minister to preach so as to reach the hearts and lives of men? and How ought the Church to carry out its work—with what methods and forms of organization—so as to promote that spiritual life? Among the writers will be the Rev. Charles A. Dickinson, D.D., of Boston; the Rev. George Dana Boardman, D.D., of Philadelphia; the Rev. Thomas C. Hall, D.D., of Chicago; the Rev. W. P. Thirkeld, D.D., of Atlanta; the Rev. J. K. McLean, D.D., of Oakland, Cal.; the Rev. Thomas L. Cole, D.D., of Portland, Oregon, and others.

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of classes and emulation of social prestige, and see if we have not departed from the early ways; and the saddest thing about it is that there is more of this kind of folly in our democratic country than in any land on earth. Even England has less of it, and it is passing away there. Bishop Potter has said, "To-day in the Church of England the pew system is as verily a decaying and vanishing usage as is the use of the whipping-post or imprisonment for debt." He also declares that the growth in attendance has been significantly synchronous with the growth of free churches.

Happy the day when in this we shall go back to the simplicity and Christlikeness of the first century!

The third method of the first century may be expressed in the words personal service. Proxy service was unknown. The idea that a man could purchase exemption and hire a substitute was never dreamed of. Even the Master could have no one else do his awful work. On every disciple he rolled personal obligation. He reined in the curiosity of one of his disciples about the fate of another by throwing on him—as sufficient at once for his energy and his curiosity—his own personal duty. Every man was a priest. The obligation of individual service and sacrifice rested with a level weight upon every head. They could not hire a minister to pray for them or serve for them. Every man was a priest. They could not hire a quartette to praise God for them. Every heart was an altar of praise. This personal consecration explains the rapid spread of Christianity in the first century. How is it now? A minister, quartette, and sexton do the business, except as a few members give an hour or two a week to some mission or Sunday-school service. Proxy praying, preaching, singing, giving, living! And the result? The movement, speed, and power of the early Church is a sentiment two thousand years old. Powerful, rich churches, intrenched in safe distances from the masses, living on their doctrines and their dignity, happy if they gain five per cent. a year by the natural growth of their own sacred and sheltered families! So the feeble round of proxy service is kept going, the religious club keeps alive and takes care of its own, the preacher "hums away over the heads" of the drowsy worshipers, the "puny quartette sings before dumb assemblies," and the world goes gayly to the Devil.

"My best discovery," said Sir Humphry Davy, "was Michael Faraday." The best discovery of the first century was men who realized the duty of Christian manhood. We shall have the fire and splendor of that missionary age kindled again when we make that old discovery.

"Remember," said Wesley to his lay preachers, "you have but one thing to do—to bring the individual soul to Christ." That explains the triumphs of Methodism in the days of her simplicity. That simplicity and that noble passion for men must be recovered if we would see such triumphs again.

If the methods of the early Church were applied now, they would result in a much wider scope of service and reach vastly grander results. The early Church fought only with the power of men. Now we have Nature with us. The potency of the world comes in with the consecration of the individual. Tartars worshiped their scimetar. It was the greatest helper they knew. And we are almost tempted to worship Nature, it is so mighty a helper. But it is only our scimetar. So when the Divine Spirit shall thoroughly inform the resources and powers of the world—when steam and lightning and the winds of heaven preach the Gospel—we can far outdo the splendors of the first missionary age. With that age and our own the inspiring principle must be the same. The desire to do good lies at the bottom, the heart, of the great Christian enterprise—it must pulse up through all its parts. That enterprise is more fully developed now than ever before. Hence churches—especially in the great centers—can be great institutions with a hundred hands of help stretched out toward the community. "The Institutional Church" is a modern phrase, but it is only the large expression of the comprehensiveness of Christ's personal ministry.

Thus, it aims at physical relief and healing. So did Christ. He healed sick bodies and fed hungry ones.

It is also educational, giving the poor a chance at schools and libraries—has lectureships and school classes. So did Christ. Wherever he sat down, a class gathered around him for instruction, and it took the university range—spanning from a kindergarten to a theological seminary.

The Institutional Church is also reformatory. It attacks social evils of the community, and strives for social purity, temperance, law and order. So did Christ. His ethical standards and his practical compassion for men were divinely high. And it aims especially at present spiritual results—the crown of all its varied work. And so did Christ. His appeals are all in the present tense. He demanded instant action.

Thus, while Providence has put all natural levers in our hands and our scope is world-wide, we never can get beyond the sweep of first-century principles and the sufficiency of its methods. Sages, philanthopists, and preachers may fling abroad the leaves of great ideas for the healing of the nations; science and art may combine to illustrate the impressions and make them commandingly beautiful; the morning light and the evening wind may join their power to carry them from pole to pole: yet the proud world, standing at last in the meridian of Christian civilization, will look back and see that the type was set by the hands of fishermen eighteen centuries ago.

# The Opportunity of the Religious Press[1]

By Hamilton W. Mabie

Matthew Arnold has said that in the making of a literary masterpiece two powers must concur—the power of the man and the power of the moment. This is true not only of art but of every kind of intellectual or moral achievement. The sufficient force, at the inopportune time, fails of effective action; the right moment, lacking adequate direction, slips into the gulf of time unrecorded because uneventful. But the concurrence of the man and the hour means a new advance in the life of humanity. Opportunity is not an accidental opening of the way; it is the ripening of conditions favorable to change and progress; and it is, therefore, in the long range of history, the preparation for the leader. It is part of the vast providence that sends the wind to the sail, the rain to the soil, the discoverer to the hidden world, the leader to the new time. It is as distinctly part of that providence which gives history its significance and life its dignity, as is the personal force lodged in a great soul and allied with a great mind. It is, therefore, not only an opportunity but a command and a duty. Who fails to recognize it misses his one great chance of action; who fails to heed it is guilty of that sin of the "ungirt loin and the unlit lamp" which Browning held to be the highest apostasy.

Such a command comes to the religious newspaper of this country to-day, and such a duty rests upon it. There is a clear, definite field of influence and action open to it, and there is an equally distinct and unmistakable call to match the opportunity with adequate power. There is no question about the ripeness of the time, the largeness of the opportunity; there is grave question about the clear recognition of what the hour asks for, and courageous intelligence to give what is needed. For what is needed to day, above all things else, is brave, honest, disinterested leadership; the steady, high-minded endeavor to direct public opinion, to lead rather than follow the thought of the time, to discern the new lines of social and religious action, and to forward the reorganization of the intellectual and religious life in harmony, not with new truth, but with new perceptions of truth and with new applications of truth to life. When God sends a thinker into the world, it has been said, disturbance is certain to follow. It ought rather to be said, with the deepest reverence, that so long as there is a God there will be ceaseless agitation. The world will become stagnant only when the divine life dies out of it.

[1] Read at the Press Congress, Chicago, May 27.

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For there is nothing so full of discontent and restlessness as truth. No man is half so radical as God. Change and change and change again until the wrong comes right, is the divine order disclosed in history; and the organic righteousness which a few brave souls venture to hope for in some remote age, the Divine Mind uncompromisingly declares must and shall be realized.

It is not the base side of human nature which prompts it to incessant struggle for better conditions; it is the divine side. Not rest but movement, not content but aspiration, not accumulation but advancement, are the ends to which men are drawn, oppose them who may; and so long as the divine idea is unrealized in thought, institution, and practice, so long the stir and stress and struggle will go on, and will form the real life of men. The question is not whether or no we shall stop the movement; it would be as rational to deliberate whether or not we shall permit the planets to keep up their march around the sun. The only question for us is what attitude we shall take toward that movement; shall we hold back and be dragged onward against our will, covered deep with the dust of the struggle, or shall we put heart and soul into the divine enterprise, and become its interpreters and co-workers?

The religious press finds its opportunity in the disorganization of the times and in the direction which its questions are taking. When society was thoroughly organized along fixed and sharply defined lines of faith and habit, so that religion, philosophy, political action, and social relations were in a measure adjusted and harmonized, there was far less need, as there was far less opportunity, of leadership. A few men, gaining possession of the few strategical points, commanded the situation. Great masses of men were unrepresented and helpless; they were without class consciousness, and they had a very rudimentary sense of their exclusion from the control of things. Questions were few, problems were comparatively simple, and the Gordian knot was generally cut by a stroke of the sword. Even where there was a restless minority, the difference between it and the governing class was one of degree rather than of kind. It was, as in Rome for instance, a question of a larger share of power; it was not a question of the existence of the State. This condition obtained in antiquity and in the Middle Ages; it exists no longer. Society holds together more firmly than ever, but it is divided in every direction. Philosophy, science, and religion, as understood by many of their votaries, are not only at variance, but in sharp antagonism. Religion and the State are widely separated. The Church is split into fragments, and these fragments into other fragments. There is a fundamental divergence of opinion regarding the functions of government; there are bitterly contested points in economics; there are radically different views of the social and industrial relations. There is more order and more assurance of order than ever before in the history of the world, but there is also wider and more complete disorganization. Men agree upon nothing to-day save the necessity of preserving a free and open field of contention. This in itself is an immense gain, since it represents a universal conviction, and does not depend on an unstable external authority.

This disintegration is not, however, final; it is incidental; it is the preparation for a more complete and lasting reorganization. For the time must come when the forces which direct the life of humanity shall harmonize and work together again; when religion, education, public action, social relations, and industrial organization shall cohere and run in parallel lines, instead of falling apart and running at every possible angle with each other. For the first time in history everything is open for debate, all institutions are under discussion, and the future is taken into account as susceptible of being definitely molded and directed. There is a free field, and supremacy for the ideas, convictions, and institutions that survive the competitive trial.

And there is something more than this free and searching questioning of all things; there is a universal world-consciousness. Society is no more unhappy to-day than it has always been, but it knows its unhappiness; its sorrows are no greater, but they are realized as a mass; its burdens are no heavier, but they are all counted and weighed. Society has come for the first time to a consciousness of its misery; for the first time it is convicted of sin. The Roman might know something of the suffering of his own country; he could not know, save in the vaguest way, the misery of Asia, Egypt, and western Europe. The mediæval humanitarian might gain some knowledge of the conditions in a few centers; of the general condition he could know nothing. We are fast coming to something like adequate knowledge, or at least to the opportunities of adequate knowledge. We know not only how the other half lives, but how the other hemisphere lives. The misery of the whole world is before us—so much we owe the newspapers—and the burden of it is on our hearts. It is this world-consciousness, this realization of all conditions and needs, which has largely reopened all the questions which the institutional life of men once answered, and at the same time presented a new set of problems. Here is an entirely novel condition, and it needs very little prescience to see that it is a revolutionary one. Carlyle used to ask pathetically, in his last days, why God did not speak again. He is speaking to-day in unmistakable tones; but but there are those who say "it thundered."

Now, it needs no great insight to discern that in such confusion what men need above all things is honest discernment of facts, and intelligent, courageous leadership. Crying out against the times, and denouncing as sinful a restlessness for which men are no more responsible than they are responsible for the rising and falling of the tides, only makes the confusion still more confused. The one real service which can be rendered is to ascertain the facts and report them with unflinching honesty, to discuss issues with entire candor, to restate again and yet again the fundamental principles, to insist on tolerance and frankness, and to lead the way to a more complete application of Christian principles to human intercourse and social institutions. The daily newspaper might have rendered this service to society, but it has neglected or refused the opportunity. There are conspicuous and honorable exceptions, but the great mass of newspapers report news, but do not make opinion; they follow the crowd, and amuse it by reporting its own peculiarities and doings, but they do not attempt to guide it. They reflect the condition of the world from day to day, but the prophetic element is not in them. With so vast a field to survey and so many activities, good and evil, to record, perhaps this is all that can be asked of them.

But men need something more than this; they need guidance and leadership. They need the leadership which does not fear them, which disregards their prejudices and appeals to their consciences; the leadership which holds religion to be the divinest of all realities and the only safe and practical rule of action among men, but which never trades upon religious feeling by appealing to it for commercial ends, which abhors cant, detests bigotry, and keeps in mind the fact that organized religion has too often been the most stubborn enemy of the new truth which God was sending into the world. Religious teachers ought never to forget that Christ was put to death, not by the world, as we are so constantly taught, but by the Church!

The opportunity of the religious press is not to be realized in a stubborn defense of the old sectarian positions, in a blind insistence upon what may be called the old conventionalities of the religious life, but in a new disclosure of the prophetic spirit—the spirit that cares more for the will of God than for the will of the Church, more for the reign of righteousness than for the preservation of things as they are, more for truth than for peace or repose. The prophetic spirit does not manifest itself in gifts of prophecy so much as in absolute fearlessness in calling things by their right names, condemning evil wherever it is found, and declaring the supremacy, without regard to consequences, of the few clearly revealed truths in loyalty to which safety resides, not only for the individual but for society.

Society is to be knit together again and reorganized along new lines; in some way, religion, philosophy, science,

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education, political, social, and industrial organization, are to be harmonized. That must be the result of the honest and tireless thinking and acting and suffering of men. And this result is to be aided and hastened by those who decline to put religion, philosophy, and science in antagonism; who believe that they have a single root, and that when we know enough about them we shall find them in agreement; who, when they cannot clearly discern the way, are brave enough to wait for light, but who refuse point blank to reject any truth from any source. There are very grave industrial questions in fierce debate. The part of leadership is to refuse to denounce any sincere inquirer; to avoid that disease of childhood, a fear of names; to concede that things may be fundamentally wrong, and calmly to investigate all proposed remedies. International questions are constantly arising. The part of leadership is to discard forever the inherited race prejudices and the old traditions of natural antagonism between races; to discern that the prosperity of one nation is the prosperity of all, and that civilization will not compass its highest ends until nations co-operate for the general welfare. There is a cheap and ignorant patriotism which is unpatriotic as well as unchristian. True devotion to one's kin is never attested by hatred of one's neighbors. Religious questions press for answer on all sides. The part of leadership is resolutely to break with the traditions of sectarian action; to treat the eager inquiries of men, not as new evidence of the prevalence of sin, but as signs of a quickening of life; to hold fast the great facts of Christianity, but to look for restatements and readjustments, and to welcome them as new attestations of the inspiring fact that God, who planted truth as a seed in the world, cares also for the blossom and the fruit. There are national questions in endless succession. The part of leadership is to know neither parties nor sections; to seek not the guidance but the good of the whole people.

What people need is the truth about these matters, but it is the last thing they get. There is a great future for the newspapers that refrain from cursing and calling names; that are free from that form of atheism which shows itself in fear of truth because it comes from unexpected quarters, of persons because they are influential, of institutions because they are old, and of reforms because they are new. Dr. Bushnell once said of a certain extinct religious newspaper that it was not only behind the times but behind all times. The religious newspaper which sees its opportunity, and does its work in the prophetic spirit, will be not only ahead of the times but ahead of all times.

## The Spectator

When we speak of a farmer in New York or New Jersey, of one in Virginia or Kentucky, or of one in Mississippi or Alabama, we do not by any means speak of the same kind of person. The farmer in New York or New Jersey is considered to be a person who tills the land with his own hands and the help of what is called a "hired man" or so; a farmer in Mississippi or Alabama is another name for a "poor white," a man who did not own slaves before the war and led a hand-to-mouth existence, while since then he has tilled the soil much in the same way as the farmer in the East; the farmer in Kentucky or Virginia before the war would have been called a planter further South, and now, in the East, where, year by year, more attention is given to distinctions of occupation and social position, he would be called an agriculturist. The farmer in Kentucky or Virginia usually has a pretty large place, employs considerable labor, and grows a variety of crops. The mere executive work in the management of his farm keeps him busy, so that he would not have time to work in the fields—either behind the plow or with a hoe in his hands—even if he had the inclination. His work is somewhat the same as that of the planter, except that the farmer grows a variety of crops, the planter usually only one. The Virginia and Kentucky farmers look upon their occupation as a noble one, but intellectual instead of manual. Those farmers who work their own places are not infrequently esteemed on account of the sturdiness of their sinews, very much as a horse or a mule would be regarded. In New York or New Jersey, to say that a man of note was the son of a farmer would indicate that the man was self-made and had risen from humble beginnings; and it would mean very much the same in Mississippi and Alabama. Not so in Kentucky and Virginia. From the homes of farmers in those two States the people for many generations have confidently expected that their commercial, political, and social leaders would come. In the early days the lawyers, the judges, the Congressmen, and the soldiers, too, all were farmers.

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The attention of the Spectator to the general misapprehension in one part of the country of the meaning of the word farmer in another, was attracted the other day by reading an article written by Mrs. Jefferson Davis to contradict the statement that President Zachary Taylor lived on a farm in Kentucky with his father, and in his youth worked on the farm. Mrs. Davis is doubtless both right and wrong in her argument. She is right from an extreme Southern view, right from an Eastern view, but she is entirely wrong from a Kentucky view. General Taylor's father could not have been a farmer, Mrs. Davis says, because he was connected with the best Virginia families, and had been an officer in the Revolutionary War; General Taylor could not have worked on a farm in his youth, she says, because he early became a soldier, and was always a man of refinement and gentle courtesy. But the Spectator happens to know that General Taylor's father was a Kentucky farmer, as the Spectator, when he was a boy, was on the Taylor farm a hundred times. And the Spectator, from his knowledge of the way young men were trained in Kentucky in the early part of this century, feels sure that General Taylor in his youth must have worked on the farm. According to the idea that prevailed in Kentucky at that time, every gentleman must be a landholder, and also every landholder must cultivate his land. How could a young gentleman acquire the knowledge necessary to a successful cultivator of the soil except in the fields of his father's farm? Just so surely as General Taylor's father owned a farm in Kentucky when the future Presiden t was a boy, just so surely did that boy work on his father's farm. But Zachary Taylor was not a farm laborer in the sense that we use the word in New York or New Jersey, nor in the sense local to these States was his father a farmer. The elder Taylor was a man of consideration in Kentucky on account of his birth, his military services, and his personal merit; there was never any idea that the son would waste his heroic qualities at the end of plow-handles; but probably the field work in the rich furrows of the fertile Taylor farm was good preparation for those stubborn encounters in which "Old Rough and Ready" not only won great military victories, but earned the respect, confidence, and affection of the American people.

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And now we are told that Ralph Waldo Emerson was a great whistler. Looked at superficially, this seems almost incredible; but when we ponder over it a little while, there seems nothing amiss with the idea. There is a popular idea, the Spectator believes, that whistling indicates a vacant mind. The Spectator has long been convinced that this idea is as wrong as it can be. Whistling indicates contentment of one kind or another or of various kinds. Mental contentment, moral contentment, physical contentment, will each make some men whistle, and probably a combination of these three will make them whistle with extra skill and increased force. The Spectator has sometimes thought that a negro man old enough to know when he was well off, and at times when he was sure he was well off—that is, when he was well fed, well housed, well clothed, and only had enough work to do to keep him from going to sleep—could whistle with more of the abandon of enthusiasm than any one else. And doubtless such a negro has achieved greater triumphs in whistling than any other man. But we cannot think of Emerson as such a whistler. He did not walk through the country lanes with springing steps and head thrown back and whistle till the wild birds were silent from envy. Oh, no, he was a quiet whistler. He whistled placidly, because he had a placid mind; and probably he was as much unaware of the whistling as he was of the calmness which provoked it, if calmness can ever be said to provoke anything.

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# The Home

## The Final Court

There are certain social crimes that are commonly spoken of as being peculiar to vulgar people, and yet people who bear every evidence of refinement will be guilty of these sins and show no compunctions.

Is there a worse social crime than a violation of confidence—telling that which was meant for the hearer's ears alone, a confidence that may have been a relief to an overburdened heart, that may have been an appeal to a supposed larger intelligence, that may have been the impulse of a moment when speaker and hearer seemed one flesh? Surely none but the conscienceless would violate such sacred moments. Yet it is done, and frequently, by people who might with justice resent the charge of vulgarity.

Nor is the violation of confidence confined to subjects of conversation. It is startling to hear facts that have come to the knowledge of intimates discussed with freedom before people who have no right and no wish to possess such knowledge. The appalling part of this is that the offenders are frequently people who have, and give positive evidence of having, a sense of honor in other relations. A woman will be the guest of another, or so intimate as to know hostess's or friend's financial ability, her ability as a housekeeper, her wisdom as a mother, as a wife, and she will discuss these ramifications of her friend's life with those who inwardly resent the possession of the knowledge thrust upon them.

The honest thing would be to refuse to listen; but conventionality will not permit this in so-called polite society, though we all agree that all true society is built on truth and honor as a foundation, that this is the only basis which permits of true development.

Surely the knowledge gained through intimacy, whether with the individual or the family, is sacred, and nothing—no motive, no reason—can gloss over the heinousness of revealing facts or impressions gained through such intimacies.

The only protection the unwilling hearer has is to drop the people guilty of such breaches in ethics. But how about the unconscious sufferers from such breaches? Silence leaves them still the victims of misplaced confidence not recognized by the legal code. For them there is only that ruthless revealer of falsehood, Time.

Surely we can protect, in a measure, each other from these destroyers of faith, by holding ourselves toward them with such a manner that they learn that their forced confidences are unwelcome, that their hold on our interest is destroyed by that method which they may pursue because it represents their ideal of intimacy. It is the opinion of individuals that creates public sentiment, and we are each bound to do our part toward creating that which we know is a better protector of society than armed law; it is the sentiment of a community, of a circle, that decides its place in the social scale.

For the benefit of our readers who wish to send away their papers and magazines after reading, we will state that among the organizations that distribute reading-matter in New York City is the Seaman's Christian Association, 665 Washington Street. All interesting reading matter sent to this society will be at once forwarded to ships and seamen's reading-rooms, and will supply a genuine and extended need.

## At the World's Fair

By Lillian W. Betts

II.

The Educational Exhibit at the World's Fair is one that should find a permanent home in this country. Its preservation would mark a period in our history. As it stands, it is the strongest argument against the giving of public money to support educational institutions not subject to State or municipal control that has ever been advanced. With all the criticism which boards of education and public school officers receive—much of which they deserve—the schools under the control of boards of education, almost without exception, prove their superiority. Here and there a private school equals, and perhaps in a very few cases excels, the public schools' exhibit, but in each case these exhibits are those of schools that are endowed and have international reputations for excellence of work. The private schools make a fine showing. The poorest exhibits are from the church and parochial schools. The work of these schools shows conclusively the value of public sentiment in the raising of standards. Where a school stands responsible only to a head whose chief interest is to maintain the school on the sum of money given, showing a large attendance, and where scholarship for teacher and pupil becomes a matter of personality, naturally the work is of a low order. The fact that some of these exhibits were sent to Chicago is a proof of the ignorance of educational standards of the teachers in these schools. The art work shown is a nightmare. If this exhibit arouses the teachers and managers of these schools to a sense of their incompetency, the cost of this Fair to the Nation will have been met.

The whole system of semi-church and semi-pauper schools, maintained under attractive names, is false. Too often protégés of the men and women who give toward the support of the schools are chosen for teachers, often filling these positions after they have failed in every other thing undertaken. And these people become the so-called instructors of the very class of children who should receive their education from scientifically trained men and women. Thousands of dollars from the public treasuries go to maintain these schools—institutional, church, and charitable—and the public have no voice in their control, and the schools are compelled to submit to no standard other than the personal one of the managers, who rarely take any interest in educational matters. The result of this system is shown in Chicago. The value of scientifically trained men and women in the school-room is shown in the exhibits from the deaf and dumb and blind institutions. It is the strongest plea for special training for those who are educating children whose opportunities must be limited that has ever been advanced.

If this exhibit, and the exhibit of the philanthropic organizations, could be placed permanently in a National museum at Washington, the value to the country could not be estimated. The foreign as well as the American exhibit should be kept intact. This museum might receive additions from time to time. And as methods improved, as systems became more perfectly worked out, their results could here be shown in models and such other exhibits as would make them comprehensible. Washington is becoming the Mecca of all good Americans, and to have such an institution of instruction, of comparison, would only be one more strong inducement to intelligent people to visit a city that already contains so much that makes it an educational center.

The Educational exhibit at the Fair—that is, the largest part of it—is located in the Liberal Arts Building. It should have had a building to itself, and there should have been no isolated exhibits either of States or for sexes. The method followed simply robbed the general exhibit and added nothing to the separate ones. The statistics gathered are worth at least casual study, and will be of great value to the citizens who realize the value of knowledge before deciding public questions. Some of our Eastern States would change their record of expenditure if the citizen studied these statistics; they would spend more for

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the education of the children of the State than they expend in caring for their paupers. The Liberal Arts Building is worth, even for the visitor whose time is limited, the greatest amount of the time spent in Chicago. The pottery alone would take days that would each one leave the visitor richer in knowledge. The exhibits are in charge of men and women who are enthusiasts. Many of the foreign manufacturers maintain art schools, and boys and girls enter these schools at from twelve to fourteen years of age; at their head are men who are artists, who are trained to their profession as directors of art schools. The results of this method are shown in pieces of pottery that combine the skill of every department of mechanics and art. The clay must be handled in just such a way from the time it is first dug until it stands burned into the perfection of form and of color. Laxity at any point means imperfection at some point. National schools in pottery, laces, textiles, and carving have sent the best they had, and stand as lessons alike for manufacturer and workingman as to the value of special education for the perfection of work in any field. The Shoe and Leather Building shows the value of color and form study even in so lowly a garment as that of foot-covering. The exhibit of shoes of all times and nations that is displayed in this building is worthy of far more attention than it receives.

The Transportation Building records the history of man, as Machinery Hall does the history of mechanics and the Electrical Building does that of applied science. At the south end of the Fair grounds is a small building called a model creamery. It was evidently the belief of those who control it that it would prove a center of interest to a number of people, as provision had been made for an audience of at least one hundred. All poetry of dairymaid with milking-stool, or with white, rounded arm skimming the milk in the shining pans, or a Hebe tirelessly working the handle of the dasher, is eliminated. Everything is done by machinery, by three or four men. The audience numbered on two or three occasions six persons, and one of those each time went to buy a glass of buttermilk. The farmers were studying fortifications, equipments, and ordnance in the Government Building—perhaps because they had not the capital to purchase the plant of this model creamery. Sometimes they may be found in the Irish village, where all the poetry of butter-making is preserved. The Irish girls, with their beautiful eyes, red cheeks, strong arms, and friendly smiles, within the shadow of the cloister of Norcross Abbey, and under the flag that floats from the turret of Blarney Castle, skim milk and churn cream into golden butter, while they answer shyly or smilingly the questions of delighted visitors. This Irish village is one of the most perfect reproductions to be seen in that bewildering and alluring Midway Plaisance. It is the one spot where the imagination is never jarred. To be addressed in English with a decided German accent by a Turkish maiden, or by an English girl in the Inn who has evidently spent the years since her birth in acquiring the dialect peculiar to the tenement-house region in a cosmopolitan city, is a jar; but in the Irish village, the beautiful rich brogue of its native land, the ready wit, and happy, careless spirit that make its natives so attractive, are all that fall on the ear, and when the cool shadow of the cloister is left behind, the visitor makes an effort to come back to his own time and place. This Midway Plaisance! who can imprison its strange beauty by pen or brush! The sky-line pierced by the thatched roof of the German village, the tower of the Turkish mosque, the minaret of the temple, the turret of the castle, Turk, Bedouin, Soudanese, Arab, Javanese, Japanese, Chinese, Cingalese, Egyptian, Indian—every nation represented in many of its social degrees, all gathered together, interested in each other, and all at home! Who can imprison all this in words!

It was night on the Midway Plaisance at the entrance of the Turkish village. Leaning against the door-frame was a beautiful Turkish mother. In her arms was a beautiful boy looking out in pleased surprise at the strange sight forced on his baby vision.

We must speak to the baby. He greeted his visitors with a bewitching smile, and leaned forward to touch a watch-chain that attracted his eye. At a venture the mother was asked, "How old is the baby?" "Eight months," was the reply in very good English. "Where was he born?" "In Bethlehem," was the answer.

Somehow a strange feeling of reverence stole over us, and silently we left the glitter, the noise, of that marvelous street. A baby from Bethlehem had changed its spirit for us.

## Steamed Puddings

By Christine Terhune Herrick

There is more than one good way to steam puddings. The young housekeeper who has been lucky enough to number among her wedding gifts a new steamer of any one of a half-dozen excellent patents probably thinks she possesses the exclusive knowledge of the correct way to steam a pudding. Another young housekeeper, whose friends have been less practical in their choice of gifts, cheerfully improvises a steamer, cooking her pudding in a Boston brown-bread mold set in an outer vessel of boiling water. A very economically disposed woman has even been known to use a lard-pail because she did not have a mold, and the pudding was not a failure either.

There is still a third method for steaming a pudding of firm consistency. It may be laid in a colander, and this may be placed over boiling water and steamed as thoroughly as in the most elaborate cooker ever invented.

With no desire to lessen the income of the patentees of these (doubtless) valuable utensils, it may be said that the second housekeeper, who steams her pudding in a mold or pail, is more likely to have a drier, more digestible product of her labors than would have been hers had she cooked her dessert in any contrivance that allowed the steam to come into direct contact with the pudding.

### STRAWBERRY PUDDING

Three cups of firm strawberries, hulled (N. B.—*Don't* wash the berries); two cups milk; three full cups flour; two eggs, whipped light; one tablespoonful of butter; two teaspoonfuls baking-powder. Stir the milk and melted butter into the beaten eggs; add the flour gradually, stirring constantly to prevent lumping. The baking-powder should come next, and last the strawberries, well dredged with flour. Turn the pudding into a greased mold and steam for three hours, filling up the outer vessel with boiling water as fast as the first supply evaporates. Serve with hard sauce.

### CHERRY PUDDING

This may be made and cooked exactly like the strawberry pudding, but the cherries should be stoned before using, and, as they yield their juice freely, the quantity of flour should be increased by half a cupful. Two full cups of *stoned* cherries will be sufficient. Dried cherries may be substituted for the fresh fruit, after undergoing the usual preliminary soaking, and a delicious pudding may be made of canned cherries, drained of their juice.

### RASPBERRY PUDDING

Three cups milk; three eggs; three cups berries; two heaping teaspoonfuls baking-powder; pinch salt; enough flour, about four cups, to make a good batter. Proceed as with strawberry pudding. Either black or red raspberries may be used, and a pleasant variety is given by mixing two cups of red raspberries with one of currants. All fruit should be thoroughly dredged with flour.

### BLACKBERRY PUDDING (RAISED)

Two cups flour; two cups blackberries; two eggs; one cup milk; one tablespoonful butter; half yeast-cake dissolved in warm water; one small teaspoonful soda; half-teaspoonful salt. Melt the butter, beat the eggs, and mix these, the flour, the yeast, the salt, and the soda, to a batter. Let it rise in a warm place until light. Four or five hours will probably be needed for this. When the pudding has risen sufficiently, stir in the blackberries, well dredged with flour, turn the pudding into a buttered mold, and steam it for three hours. Serve hard sauce with it.

This pudding is even better when huckleberries take the place of blackberries.

### PEACH OR APPLE PUDDING

Two cups flour; one small cup beef kidney suet; half-cup cold

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water; one even teaspoonful salt. Free the suet from skin and fiber and chop it fine with the flour. Add the salt and stir in the water, making a dough just soft enough to handle. Roll it out in a square sheet. Lay the fruit, peeled and sliced, in the center, and sprinkle thickly with sugar. Fold the paste over the fruit, pinching the edges together as you would with an apple dumpling; lay the pudding in the steamer, and cook two hours. Eat with hard sauce.

ORANGE ROLY-POLY

Two cups flour; one cup milk; one tablespoonful butter, or butter and lard mixed; two small teaspoonfuls baking-powder; saltspoonful salt; well-flavored oranges, peeled, seeded, and sliced. Chop the shortening into the flour after you have twice sifted this with the salt and baking-powder. Mix with the milk into a soft dough, and roll this into a sheet about half an inch thick. Cover it with the fruit, and sprinkle this liberally with sugar. Roll up the dough as you would a sheet of paper, with the fruit inside, and steam it for two hours. Serve with hard sauce flavored with lemon.

STEAMED "BROWN BETTY"

One cup and a half fine bread-crumbs; two cups tart apples, peeled, cored, and minced; half-teaspoonful each of cinnamon and mace; three eggs; saltspoonful salt. Mix the chopped apple and crumbs together, add the eggs beaten light, the salt and spice, turn into a buttered mold, and steam three hours. Serve with liquid sauce.

STEAMED INDIAN PUDDING

One pint milk; two eggs; one and a half cups Indian meal; two small tablespoonfuls beef suet; two tablespoonfuls molasses; half-teaspoonful each of cinnamon and ground ginger; saltspoonful salt; pinch of soda. Heat the milk boiling hot; add the soda and pour upon the meal. Stir well; add the suet, powdered, and the salt. When this mixture is cold, put with it the eggs, beaten light, the molasses and spices, and beat all hard. Turn into a well-greased mold and steam four hours. Eat with hard sauce.

DATE OR FIG PUDDING

One cup figs or dates cut into small pieces; one cup bread-crumbs; two tablespoonfuls powdered suet; two eggs; one cup milk; half-cup sugar; saltspoonful each of salt and cinnamon. Soak the crumbs in the milk for ten minutes, and add to them the beaten eggs, the spice, the salt, and the sugar. Dredge the fruit in a heaping tablespoonful of flour, stir it into the pudding; beat all vigorously before turning into a well-greased mold, and steam for three hours. Eat with hard sauce.

STEAMED PLUM PUDDING

One cup flour; two cups bread-crumbs, fine and dry; one cup sugar; one cup milk; one cup raisins, seeded; one cup currants, washed and dried; half-cup molasses; half-cup suet; quarter-pound citron, sliced; one ounce candied orange-peel, minced; half-teaspoonful each of mace and cinnamon; one scant teaspoonful soda dissolved in a little hot water and mixed with the milk; three eggs beaten light. Mix all the ingredients together, putting in the fruit, very well dredged with flour, last of all. Beat hard, and steam in a thoroughly buttered mold for five or six hours. Turn it out, pour a little brandy over it, and light this just before it is put on the table. Serve with either hard or liquid sauce.

ENGLISH FRUIT PUDDING

Half-cup butter; half-cup sugar; three eggs; one and a half cups flour; quarter-pound of raisins; four figs; two ounces citron; grated peel of a lemon. Cream the butter and sugar and stir it into the eggs, beaten very light. Mix in the flour and the grated lemon-rind, and, last, put in the fruit. The raisins should be seeded and cut in half, the citron and figs minced fine, and all well dredged with flour. Steam it in a greased mold for three hours.

STEAMED CABINET PUDDING

Two cups stale cake; two eggs; two cups milk; two tablespoonfuls white sugar; saltspoonful salt; one teaspoonful vanilla; two tablespoonfuls each of cleansed currants, sultana raisins, washed and stemmed, and citron cut in shreds. Stir the milk into the beaten eggs; add the sugar, vanilla, and salt. Grease your pudding-mold, and fill it with alternate layers of the fruit and the broken cake, beginning with the fruit, and moistening each layer of the cake with a little of the mixed milk and egg. Should the cake still seem dry when the mold is filled, add a trifle more milk. Cover the mold and steam the pudding for two hours.

If a steamed pudding does not turn out readily, dip the mold for an instant into cold water. This will loosen the pudding from the sides.

# Vacation Fund

The increase of this fund during the past week is proof of the continued interest of our readers. The intense heat has increased the demands on the Working-Girls' Vacation Society, and the Vacation Fund is used as fast as it is received.

SCHOOL-GIRLS' FUND

| | |
|---|---|
| Previously acknowledged | $1,209 44 |
| The Misses Ely's School, New York City | 350 00 |
| Mount Vernon Seminary, Washington, D. C. | 255 00 |
| Total | $1,814 44 |

VACATION FUND

| | |
|---|---|
| Previously acknowledged | $120 00 |
| F. W. Van W., Newark, N. J. | 10 00 |
| W. D. H., Alpena, Mich. | 5 00 |
| Silver Cross Circle, W. Randolph | 7 00 |
| The Walton School, Philadelphia, Pa | 7 00 |
| Miss Townsend's School | 34 00 |
| Total | $183 00 |

# Two Mediums of Exchange

The idea that the fresh-air efforts amply meet the needs of the poor in large cities is being slowly dispelled. It is astonishing that it should have been held so long. There are many trades and factories that shut down; families leave the city by hundreds who employ women for laundry and char work in their own homes, and those who employ little girls as nurses and to do light housework. This army of unemployed is left stranded. One almost hears the chorus that will exclaim mentally, "Why don't they come out here, where they will have good homes and wages? They want work, and we want their help." The fact remains that they will not go to the country. It is a difficult thing to force ignorance to intelligent action. These thousands of unskilled workwomen are left with no means of support. The people who gave them employment suited to their limited capacity are gone, and they are alive, and because they are must have shelter, food, and raiment, being human. The Charity Organization Society of New York has opened a laundry where these women receive both training and work. To support this work the Charity Organization Society appeals to the public. Clothes will be called for in the city limits, and half of the cost of expressage will be paid for work sent in from out of town. There should be an immediate response to the opportunity offered by the Charity Organization Society.

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The "Altruist Interchange," which has just published its third number, is a journal that will be of value to those who are interested in philanthropic enterprises. To quote from its first number:

> Since women have learned the value of co-operation, innumerable organizations for doing good as effectually as possible have arisen in America and England. These are incited to many original methods, novel expedients, new developments, which pique interest as well as increase helpfulness. From one to another of them, large and small, we hope to go, circulating among them, both to record and to stimulate. It need no longer be true that one half the philanthropic world does not at least know what the other half is doing.

That is, the "Altruist Interchange" will be to the charitable and philanthropic enterprises a trade journal, having the same value to women interested that the trade journal has to the manufacturer, the buyer, or the seller; it keeps him posted, it suggests ways of accomplishing his purpose that are quicker, surer, more economical, and more effective. It is through the press that we learn what is going on in the world, and it is impossible for any newspaper, unless it be devoted to charitable and philanthropic work, to find a place for reports and news items such as stimulate local societies. It is for this purpose that the "Altruist Interchange" was started. It is published quarterly, at 50 cents per year, at 41 East Twenty-first Street, New York.

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## Another One

By Sydney Dayre

Daintiest petals, sweet perfume—
Ah! the earliest rose in bloom,
Smiling out from the leafy tree—
Gather the children all to see.

Searching over the wide world round,
Where can a thing so fair be found?
Nobody answers? Nobody knows?
Yes—little Polly: "Another rose!"

## A Memorable Fourth

By W. Bert Foster

"I'll take you and Rill over to Belfast to-morrow if you want to go," said Tom Camden to his sister Sue as he came in from the barn on the evening of the third of July. "We'll go over in the Blue Bell and take dinner at Aunt Nan's. There's going to be great goings-on over there, so the 'Guest' says. A military parade and fireworks and 'antiques and horribles' in the evening. Searsport is the slowest old place! We never have any kind of a celebration here."

"That will be splendid," declared Sue. "You *are* worth something as a brother, Tom. But we can't stay in the evening, for the cows will have to be milked."

"Well, mebbe we'll have to skip the torchlight procession, but we can see the fireworks from the water on the way home just as well as we could 'shore," said Tom.

"So we can," acquiesced Sue, delighted at the prospect. "The folks down at Portland won't have all the fun, after all."

The Camden family, whose farm bordered the village of Searsport, was a large one, consisting of the father and mother and eight children ranging in age from three and a half to nineteen years. Tom and Susie were twins, and were next to the eldest of the children. Not only was this particular branch of the family large, but there were numerous aunts and uncles and innumerable cousins scattered throughout the seacoast towns of Maine. Several out of each family were always sailors, or sea-captains, or shipbuilders, and the "stay-at-home" members of the clan seldom lived far from the smell of the salt water.

A few days previous the twins' parents, with the rest of the children, had gone to Portland to visit the representatives of the family in that city over the Fourth. Sue had invited a girl friend, Cyrilla Chandler, to keep her company, and Tom found plenty to do on the farm to keep him busy, during the absence of the others. Sue might have gone to Portland if she had wished, and Hannah, the oldest daughter, would have stayed to keep house for Tom; but if Tom could not go, Sue did not wish to. The twins were usually inseparable.

The Camden homestead, surmounting a considerable eminence, overlooked the village and the harbor beyond. Behind the house the pasture swept down in an easy decline to the very edge of the water. At the foot of the hill a landing extended out from the shore, to which was moored a good-sized catboat. This was the Blue Bell, owned by Mr. Camden and built by him with Tom's assistance three years before. Boat-building and boat-sailing came as naturally to the Camdens as breathing.

Tom arose extra early on the morning of the Fourth and did all the chores before breakfast. Guns, torpedoes, and crackers were popping and cracking all over Searsport before light, and the small boys were waking up the soundest sleepers with blasts of fish-horns under the various windows of the village. Before seven o'clock Tom, with Sue and Rill, filled away in the Blue Bell for Belfast.

The breeze was light, but it carried them along quite rapidly. Out of the sunlit harbor they sailed, past Sears Point, and along the coast of Penobscot Bay. The spires of Belfast came in view almost as soon as Searsport was lost in the mist behind them.

Belfast was full of pleasure-seekers. The stage tavern, shops, and residences were trimmed with bunting, and the noise of explosives of every description was a deafening roar beside that of Searsport. All sorts and conditions of vehicles were coming into town from the outlying districts. Half the township, so Tom thought, had come to the celebration.

At nine o'clock there was a military procession, which, according to the Belfast "Bugle," was to be an hour in passing "a given point." And it might have taken an hour had it been long enough. But it was a brilliant parade, the military companies plentifully interspersed with bands and drum corps.

Aunt Nan made them welcome at dinner-time, and then in the afternoon they went to the Square and listened to familiar tunes played in an extremely unfamiliar manner by the Bangor Band and the Belfast Band, each organization trying to drown the other out. At three o'clock a real, live Congressman mounted one of the band stands and delivered an address of two hours' duration, and so plentifully besprinkled with compliments to the "Father of his Country" that that illustrious personage would have blushed had he been present.

The twins, being patriotic, felt it their duty to remain during the entire discourse, though Rill begged them to leave; but finally the honorable gentleman ran down and the crowd dispersed. Tom took the girls into a stuffy little shop on Main Street and expended three shillings in as many egg-cups of ice-cream by way of finish, and then they wended their way back to the Blue Bell.

Thus far the day had been all that could be expected; but as soon as the little party reached the water front, they saw that the weather was rapidly changing. The declining sun was already hidden by a dense mass of cloud rolling up from the horizon, and the breeze, which had moderated the temperature of the sun's rays all day, was fast rising to a gale. A storm was certainly brewing.

The crests of the waves were flecked with foam and the water dashed with a spiteful slap against the wharf piles, throwing the salt spray into their faces. The Blue Bell tugged and strained at her moorings as though eager to be free, while the black water surged around her.

"Oh, dear, it's going to storm!" exclaimed Cyrilla. "Let's not go back."

"Guess 'twon't be very bad before we get home," returned Tom, carelessly, leaping aboard the dancing craft; "and we've got to go home. It will be late enough now when I get the chores done."

"The sea does look rough, Tom," said Sue, who, although by no means as timid as Rill, was too careful to run into unnecessary danger.

"Nonsense!" replied Tom.

"Oh, it does, Tom," broke in Rill. "Don't let's go."

"Can't we leave the boat here and walk home? You can run down for it any day after father gets back," suggested Sue.

But that didn't suit Tom at all.

"What are you girls afraid of?" he demanded, getting a trifle angry. "It's eight miles and a half home. You'd both be dead tired before you'd walked half that distance. It isn't going to do anything but blow a little, and we can get there in the Bell in an hour and a half."

"Don't let's go, Sue," pleaded Rill, getting more frightened the longer she gazed at the angry-looking waves. "We'll be drowned as sure's fate!"

"Drowned—grandmother!" exclaimed Tom, impolitely. "If you girls are coming, get aboard. I've got to get back to see to the stock. You can go up to Aunt Nan's and stay all night if you are afraid."

"I wouldn't go, Tom," urged Sue, as her brother prepared to cast off.

"Don't be silly," returned Tom, shortly. "I never saw you so cowardly before. I shall be at home before dark."

An instant later the Blue Bell was pushed off and was gliding away from the wharf on which stood the two girls. They were still standing there, their garments fluttering in

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the wind, when the Blue Bell got well out into the bay, and the town was fast disappearing in the quickly gathering darkness.

"It *is* going to be a gale," admitted Tom, turning his gaze from the girlish figures to seaward, and shifting his tiller ever so little. "And somehow," he added a moment later, "the Bell doesn't behave as well as usual."

The wind was a deal heavier than he supposed, for, as he changed the catboat's course to run up to the coast, a sharp squall almost threw her over. He brought her up before the wind again with a hasty ejaculation.

"By George! I believe I'm in for it. I've got to take in that sail and run out under bare poles until the wind either holds up or gets steadier. I don't know but that *I* am the one who's acted foolishly. I'm glad the girls didn't come. But there's one thing—they sha'n't know about this. I can run back some time to-night, and I'll keep dark about it."

Hastily reefing his canvas close down, Tom settled himself for what he expected would be quite a lengthy "trick" at the helm. The short, choppy waves slapped against the boat's sides viciously, and clouds of spray drifted in over the Bell's bow until he was thoroughly wet. The lights of the now distant town twinkled through the darkness, and from several places rockets began to shoot up and break in countless stars overhead.

"Not quite as pleasant viewing the fireworks as I expected," thought Tom, grimly, as the fading sparks slowly drifted downward.

Still there seemed to be no promise of the wind's dying down. Several times he tried to change the course of the catboat, but she heeled over so far that he was fain to bring her back again.

"About fifteen days of such a gale as this from the same quarter and I shall bump into Europe!" he muttered, but the joke was too ghastly to be pleasant. The Blue Bell had not been prepared for even a short voyage. There wasn't a drop of fresh water or a crumb of food aboard.

Suddenly, away off to seaward, a blue streak of light went hurtling upward, and a signal rocket burst far up toward the inky sky. Tom was versed in all the signals in common use, and as quickly as the rocket burst he recognized its import. It was the signal for a pilot.

"By George! there's my chance," he thought, gaining hope. "That's some vessel that wants to come up the bay to-night, and if I can get within hailing distance I shall be all right," and he steered the Bell just a grain nearer the wind, shaping her course for the point from which the rocket had shot up.

"And what's the matter with my taking her in myself?" he thought. "I know the bay well enough, and I bet I could do it. I don't believe any of the licensed pilots will run out in such a gale."

Like most boys brought up alongshore, Tom knew all the ins and outs of the coast navigation like a book. He had been to the Banks the fall previous, too, and had run down to Boston in Cap'n Eben Dexter's schooner Sabrina more than once; so he was fairly well acquainted with the management of vessels larger than the Blue Bell.

Guided by the rockets which shot up at intervals, the Blue Bell rapidly approached the signaling vessel. Soon, above the whistling of the wind, a sound reached Tom's ears which was unmistakably caused by an engine blowing off steam.

"I declare, it's a steamer of some sort," thought Tom. "I guess my idea of piloting her in is dished."

A few moments later the lights of the vessel appeared, and Tom rounded to under her quarter. A sailor caught the Bell's painter, and Tom thankfully clambered up the steamer's side by the aid of the rope ladder which was let down to him. A single glance about the deck, although but dimly revealed, assured Tom that this was no common steamer he had boarded. The deck of polished wood, the brasswork about the rail and quarter, and the natty uniforms of the officers and sailors told Tom as plainly as words would have done that it was a pleasure yacht, and a magnificent one at that.

A rather young man, evidently the third officer, assisted Tom over the rail.

"Beastly night, pilot," he remarked familiarly, and with a very pronounced cockney accent. "Just step this way, will ye?"

Tom followed the officer across the deck of the pitching yacht with rather conflicting emotions, and the next instant was ushered into the saloon. The interior of the yacht was brilliantly lighted, the ceiling frescoed, and the furniture itself magnificent. Over the table in the center of the apartment two figures were bending, one that of a portly, florid-faced, elderly man, who was dressed in uniform. The other was a plain-looking individual with a rather thin face flanked by yellow side whiskers and with a monocle screwed carefully into one eye. He was dressed in a plain tweed suit, and Tom put him down at once as the owner of the craft.

"The pilot has boarded us, me lord," announced the third officer, with a great show of respect.

Both gentlemen raised their eyes from the chart spread on the table before them, and stared at the rather bedraggled figure of the boy.

"The pilot?" drawled the man in the tweed suit, eying Tom with the same degree of curiosity that he might a sea monster had one come aboard.

"By the Lord 'Arry!" gasped the florid-faced officer. "'Ee's only a boy!"

Tom had been somewhat confused by his introduction into the splendid saloon, but the momentary surprise of the strangers had given him time to recover his composure. He was not at all used to such elegance as this, but he had the natural instincts of a gentleman, and, removing his dripping cap, he stepped forward.

"I beg your pardon, sir," he said, addressing the yacht's owner. "Your officer has made a slight mistake. I was out in a light boat, and was unable to run back against the gale; so, seeing your signal, I came aboard. I am familiar with the coast along here, though, and if you will tell me where you wish to go I think I can take you in."

The older man opened his mouth two or three times like a fish, but his astonishment forbade utterance. The other, however, seemed not at all displeased with Tom's boldness.

"By Jove! I've heard that American boys were all prodigies," he said, still staring at Tom through the monocle.

"I don't think we are quite that, sir," returned Tom, respectfully, not a little pleased at their astonishment; "but I don't think you'll find many boys of seventeen along the coast that do not know something about navigation."

"By Jove! I believe I'll let you do it, and run the chances of your getting us on the rocks," exclaimed the Englishman. "In fact, I will," he added before his companion could remonstrate. "Here's where we want to take the yacht, Mr.—"

"Camden," responded Tom, as the speaker hesitated; and, approaching the table with considerable pride at being so respectfully addressed, he bent over the chart.

The Englishman's forefinger rested on a harbor on the east side of Penobscot Bay, and one, Tom saw with satisfaction, that was very well known to himself. In fact, the entrance was very easy, there being no dangerous shoals or rocks within a quarter of a mile.

"I am familiar with that harbor, and can take you in day or night," he announced.

"I beg of you wait until morning, me lord," urged the florid-faced officer, who evidently did not share the yacht-owner's confidence in Tom.

"Very well, Captain Farley; issue the necessary orders. Mr. Shippen," he added, turning his monocle on the younger officer, who stood respectfully by the door, "oblige me by taking Mr.—er—Camden to your stateroom and supplying him with dry clothing."

Mr. Shippen bowed and led the way quietly out of the saloon. When he was out of the awe-inspiring presence of "me lord" the third mate clapped Tom on the back and declared that he was "a brick hand no mistake," which statement Tom received as a compliment. The boy thankfully donned the dry clothing supplied him, and after supper, which was simply a revelation to him, went back to the saloon. The yacht's owner had evidently taken a great fancy to the boy, for he at once invited him to a seat on

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one of the luxuriously upholstered divans and entered into conversation with him.

"How did you say you came to be out in your boat on such a night?" he inquired of the youthful pilot.

"Oh, you see," said Tom, without using the prefix of "my lord," which omission filled the steward, who was passing through the room at the time, with horror, "I had been over to Belfast to see the celebration, and undertook to run back to Searsport, where I live; but the wind blew so strong off shore that I had to run out."

"The celebration?" interposed the nobleman.

"Oh, to-day is the Fourth, you know," said Tom, remembering that his questioner probably did not follow up American holidays as closely as himself.

"The Fourth?" interrogated the Englishman. "Something like a bank holiday, eh?"

"Why, no; it's the Fourth of July!" exclaimed Tom, surprised at such a terrific display of ignorance.

"What does it commemorate?" asked the other, still in the dark.

"Why, I should think you'd know that," remarked Tom, innocent of any impolite insinuation on his part. "The Fourth of July is the day on which America declared her independence."

"Oh—ah!" remarked his lordship, the idea dawning on him in all its magnificence. "Is it your George Washington's birthday?"

"No, indeed;" and Tom tried not to look disgusted; "that comes in February."

And forthwith he launched out on a minute description of American holidays, to which my lord listened attentively. Then the yacht's owner plied Tom with questions on various topics, and obtained the boy's opinion on the state of the politics, religion, education, etc., of the country, given with all the frankness of youth. The gentleman really seemed to enjoy it, too; and as for Tom, he certainly will remember that Fourth of July evening as long as he lives.

During the night the gale subsided, and when Tom was called, when the first streak of dawn appeared, all signs of the storm had disappeared. A still breeze was blowing, and, as the sun rose, a low line of mist on the horizon marked the distant shore. The yacht's owner and Captain Farley received him on the quarter-deck, and Tom, feeling considerable pride and delight at his responsible position, gave his orders to the commander, who repeated them to the man at the wheel. As a precaution, the cautious Captain Farley stationed two men in the bows to take soundings; but Tom brought the craft right into her anchorage without a mishap, greatly to his lordship's delight and the Captain's surprise.

"By the Lord 'Arry, you're a smart 'un!" remarked Captain Farley, in his hoarse voice, as Tom prepared to get under way in the Blue Bell.

Which Tom set down as another compliment to the American nation.

The yacht's owner showed that he knew something about United States finance at least, for he paid Tom in good American gold, and then stood and watched the boy until the Blue Bell was but a speck on the sunlit bay.

It was nearly noon when Tom arrived at Searsport. The first person he saw on approaching the house was his father. He had come up from Portland a few hours before, and brought Sue and Rill from Belfast with him. And they had all been quite worried over his non-appearance.

"Oh, you see," said Tom, in explanation, and trying to speak carelessly, "I ran out last night to an Englishman's yacht that was signaling for a pilot, and brought her into Seaville Harbor this morning. There's what I got for it," and he proudly exhibited his double-eagle.

"H—m, yes," said the father, grimly. "That's all very fine, I've no doubt; but when there is cattle at home to 'tend to, I guess you'd better not run out on piloting expeditions. That Jersey heifer I was raising got her head wedged through the gate at the watering-trough and choked herself to death. That twenty dollars will go a little way toward paying for her. You can go to work in the ship-yard this fall and earn the rest of it."

Which discipline Tom received very meekly indeed, rather than give the girls a chance to laugh at him by admitting his inability to run up to Searsport against the gale. In fact, he kept so quiet about that part of it that Sue thought his visit to the yacht had amply compensated for the loss of the twenty dollars. One thing she did laugh at him for, however, and that was because he had never thought to inquire the name of his "friend the English nobleman."

## The Importance of Dress

We all know the look of either amusement or superiority that comes into the faces of boys, big and little, when clothes are talked about, and yet clothes are quite as important to boys of all ages as to girls, and it may surprise many boys to know that the clothes to be worn by the representatives of this country to foreign courts have been the occasion of much correspondence with the State Department, and of anxiety and annoyance to our representatives abroad. That the position of a representative of our Government, politically and socially, should be affected by the clothes he wore seems ridiculous; yet such has been the case.

Representatives from other countries have a special court dress more or less striking and gorgeous. At the Court of Holland our Minister from 1853–57 was told that he must conform to the etiquette that governed the Court and wear a court dress; he could be received for the transaction of business, but not in any of the social opportunities at the Court unless properly clothed, not in accordance within his own ideas, but those of the Court. At Berlin, at about the same time, the King caused our representative to be informed that he would not consider him respectful unless he wore a court dress. The American representative at the English Court did not appear at the opening of Parliament at this time, because he would not adopt a court dress—considering the gold lace embroideries and other necessities of that dress ill fitting a representative of a republic; and when it was suggested to him that he should adopt the dress worn by Washington, he, after studying a portrait, refused because "it would make him a subject of ridicule for life." This Minister compromised by appearing at the drawing-room in evening dress, wearing a sword; he gloried in the fact that the Queen told him no man had ever appeared before her at Court so dressed. It finally ended in leaving each diplomatic officer free to make his own selection. The whole discussion arose from a disposition to consider elaborate dress as out of harmony with republican principles. For the same reason we have called our representatives at the foreign courts "ministers," while all other governments sent "ambassadors." The result was that our representatives had to wait an audience with the foreign ruler or his representative until the ambassadors from much less powerful and important nations were received, because an ambassador outranks a minister in the diplomatic service.

The writer once had an interview with an American consul at a small foreign port, and ever since has felt that the adoption of a uniform would be a good thing for the State Department to insist upon for all its representatives. The man was not even clean, and any country-loving American could not fail to resent his appearance as a representative of this Government; his whole surroundings were beneath the dignity of the Nation—but, for that matter, so was the man.

*Noblesse oblige* should be the motto of each of us, not only for moral actions, but for manners, which include words, actions, and dress. It is as remiss to be negligent and careless in dress as in grammar, and a boy no more shows his independence by refusing to wear the dress suitable to the occasion than he would by refusing to obey the laws of grammar in his speech. Both mark the gentleman, and a display of ignorance or carelessness is not in conformity with the character of a gentleman.

A beautiful behavior is better than a beautiful form; it is the finest of fine arts.—*Emerson.*

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# Sunday Afternoon

## Hold Fast to the Good[1]

By Lyman Abbott

Prove all things; hold fast that which is good.—1 Thessalonians v., 21.

You may look upon such a precept as this of the Apostle's either as a law or as a privilege. I ask you to-night to look upon this precept of the Apostle's as a privilege. It, then, gives us permission to try every proposition whether it be true or whether it be false, and it gives us privilege to hold fast that which is found to be good, true, beneficent.

It first confers, then, upon us the right of free investigation. And in all departments, except only that of religion, this right is freely accorded and freely exercised. Every scientific, every literary, every historical proposition that any man may make, every other man is entirely at liberty to doubt, to inquire into, to investigate for himself. Those that are most alphabetic, those that are most established, we may think it a waste of time to reinvestigate, but we do not think it immoral. If a man says, I do not believe that the earth revolves around the sun, we may smile a little, but we do not think him a wicked man. If a man says, I am going to investigate this subject and see on what ground the scientific world holds this opinion, we do not think him lacking in moral nature, though we may think him wasting his time. Indeed, the denial of a right to investigate does itself, and of necessity, create doubt always. I remember once attending a spiritualistic séance. I was invited to investigate and ascertain whether there were spirits or not in the room. It was in the evening. In the first place, the windows were draped with heavy curtains, so that no light should be admitted; then the lights were put out; then we were required to take hold of hands; then we were called upon to sing aloud: so that every mode of investigation was excluded. We could not see, for we were in the dark; we could not feel, for we were holding each other's hands; we could not hear, for we were singing so loudly that we could not hear anything except our own voices. I could not understand at the time, though I learned afterwards, how the various performances were carried on, but I saw at once that this was a fraud, for I said, Here are people who forbid that I should investigate the very thing which they pretend to have invited me to investigate. When Mr. Keely proposed a motor that was going to revolutionize our travel and carry us from New York to Philadelphia in I do not know how short a time, there were a few people deluded, but the great mass of men held back from investing in the Keely motor because they were forbidden to investigate the Keely motor; they were refused permission to inquire into its nature and examine it for themselves, and most men said at once, This is something we are unable to investigate: presumptively it is false. The right to investigate is an inherent and an absolute right of the human mind, and whenever men say, You must not investigate, by that very fact they involve in doubt the proposition which they have made. But we do not feel ourselves bound to make an original investigation of every proposition. We accept in every department of life propositions which we never have investigated, which we never propose to investigate. We believe, I suppose, all of us, that the world goes around the sun, but I doubt whether a man in this house could demonstrate that truth; whether one of us would be able by the necessary mathematical formulæ to establish the revolution of the earth around the sun. We have not investigated it for ourselves; we accept it because other men have investigated it—other men in whose judgment we have confidence. If now they should say to us, You shall not investigate, at once not only would we be stimulated to investigate, but we should at once doubt their doctrine. Probably we all believe that a little before the Christian era there was at the head of the Roman Empire a man named Julius Cæsar, who was assassinated by Brutus; but I doubt whether one of us in this house has made the historical investigation necessary to satisfy him thoroughly of that fact. He has read it second or third hand in the school histories; he has no doubt re-read it in speeches; but he could not tell you to-night the grounds which have led the original historical investigators to declare that Julius Cesar was the first Emperor of Rome and was killed by Brutus. We take it for granted—a result of other persons' investigations. We read our Shakespeare, and most of us do not doubt that the plays which bear his name were written by him. It is true that Ignatius Donnelly says, No, they were not written by him, they were written by Bacon, and he gives some reason for the faith that is in him; and perhaps a few of us have examined the theories, and possibly a few of us entertain them; but the great mass take it for granted that Shakespeare wrote "Hamlet" and "King Lear," not because we have investigated, not because we could give reasons based on our own investigations for that belief, but because other men have investigated, and we accept their conclusions. I wish to-night to apply very simply these two propositions in the religious realm.

We have a right in the religious realm to investigate every proposition that is made. We have a right to prove—that is, to try or test—everything. And the mere denial of that right more than anything else creates skepticism. There is no act of infidel or unbeliever that can do so much to make men disbelieve the Bible as the act of the Presbyterian General Assembly in saying, If you make an original investigation into the authorship of the books of the Bible, you are not competent to teach in the pulpit of a Presbyterian Church. The very attempt to forbid investigation into the authorship casts doubt upon the authorship. The moment a man says, You must not inquire whether Moses wrote the first five books of the Pentateuch, you must not make that investigation with a free mind, you must not take it as an open question, you must regard it as settled, and if you do not you shall be turned out of the Church—at once men say, If this is the condition on which we are to accept the Mosaic authorship of the first books, we reject it. That is not merely matter of pride, it is not matter of American independence, it is because when men are afraid to have their theories investigated that fear indicates that in the heart of them they do not believe the theories will stand investigation. I claim, then, first, to-night, the right to investigate every single religious proposition, whatever it may be. Is there a God? I have a right to investigate it. Am I immortal? I have a right to investigate it. Is the Bible inspired? I have a right to investigate it. Was Jesus Christ divine? I have a right to investigate it. And there is no immorality, and there is no irreligion, and there is nothing that separates me from God or good men, if I take any one or all these propositions as the subjects of a fresh and original study on my part, that I may come to my own conclusion by my own research.

But, while this is true, it is true, on the other hand, that we are not required to make this original investigation. We have a right to take some things for granted in religion, as in science, in history, and in literature. Life is too short for us to investigate all these questions personally and individually. There could be no progress if every man must make an original investigation of every proposition. The way in which the progress of the world is made is this: One generation investigates, reaches a certain conclusion, and writes it down; the next generation tests that conclusion, and the next, and the next, until finally, by testing year after year, perhaps century after century, the conclusion becomes established, written into the consciousness of the human race, recognized as a fact; and then the world takes up the next proposition and studies that. And so the world makes progress, by taking for granted that which the world in times past has established, and going on to establish new things. We do it in science, in biography, in literature, in history; and we have a right to do it in religion.

There are many things, then, established by the history of the past in religion. We have a right to reopen them, we have a right to reinvestigate them, but we also have a

[1] Sermon delivered at Plymouth Church, Brooklyn, Sunday evening, May 28, 1893. Reported stenographically by Henry Winans, and revised by the author.

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right to assume them as established and to act upon the assumption.

In the first place, you and I have a right to assume that God is. We have a right to make an original inquiry into the question whether he is or not if we like, but we are not required to do it. From the earliest ages wise men have been studying the nature of things and the origin of things; from the earliest ages good men and devoted men have been reaching out for some higher ideal or some nobler person or some greater power than themselves that shall help them to live a nobler life; and out of these two processes—the intellectual process sifting out the processes of nature, and the spiritual process working out the better life—has grown into the consciousness of men this well-nigh universal faith in God. There are not more men in the world to-day who disbelieve in God than there are who disbelieve in their fellow-men; there are not more men in the world to-day who believe that the world is only a great machine, with no intellect and no heart back of it, than there are men who believe that man is only a machine with no soul in him. Indeed, I do not know of a single man in philosophy, in art, in history, in jurisprudence, who is eminent in any one of those departments, who can strictly be called an atheist. There are a great many men who have repudiated popular theological conceptions of God; there are a great many men who believe that he is shrouded in impenetrable mystery; there are a great many men who have denied that he has made a definite and clear revelation of himself; but I do not think there is to-day a living man eminent in history, in philosophy, in literature, in jurisprudence, who believes that there is no God. The most that any eminent man can say is this: I am not certain that there is one. Now, I say you and I have a right to assume as our own the results of other men's thinking; we have a right to assume, as a truth established by others, that God is. We are not obliged to begin again to investigate this question, any more than we are obliged to begin again the investigation of the question whether the world goes around the sun or not. We have a right to take God's existence for granted.

And we have a right to take this Bible for granted. Not any special theory of its inspiration; but that it is a unique book, an inspiring book, that it is a book worthy of our study and worthy of our following. We have a right to take that for granted; and when some one sneers at you and says, How do you know the Bible is anything? you have a right to reply to him, I believe that the Bible is something because I accept it on the common judgment of mankind. You and I are not required to reinvestigate all the questions concerning it. For this Book has ministered to the spiritual life of the world for eighteen centuries. Men have studied it, investigated its claims, submitted it to the most microscopic investigation, taken its manuscripts, labored in all research to ascertain its authorship and its origin; and the intellectual testimony of the scholarship of the world and the spiritual testimony of the experience of the world are alike—that there is no book in the world like this book, and no literature in the world like this literature, to comfort, to console, to strengthen, to help, to aid mankind. My friends, you and I have a right to take that on the testimony of the world; we have a right to act upon it; we have a right to believe it. Understand, I am not trying to prove to-night these theological or religious statements, still less am I endeavoring to forbid questioning them and reinvestigating them. I am only trying to show you that we are not obliged to arrive at them by original and independent processes.

In the same way, you and I have a right to take the great historical facts of historic Christianity for granted. Just as we have a right to assume that there was a Julius Cæsar who was assassinated by Brutus, so we have a right to assume that there was a Jesus Christ who was put to death under Pontius Pilate. We have a right to assume the great facts as they are stated in the Apostles' Creed: "Who suffered under Pontius Pilate, was crucified, dead, and buried, the third day he rose from the dead"—we have a right to take this historic statement as true, because the world has been exploring, investigating, testing, and trying it, and, on the whole, the world has reached this conclusion. Not, indeed, with the same uniformity that they have reached the conclusion that God is; not, perhaps, with quite the uniformity that they have reached the conclusion that the Bible is an inspired and divine book: nevertheless, the wisest, the best, the noblest, and the divinest men have reached this conclusion; the great lawyers, the great jurists, the great statesmen, the great scholars, have come, on the whole, with comparatively few exceptions, to this as their deliberate and well-considered judgment, that the great central statements of historic Christianity—the birth, the life, the passion, the death, and the resurrection of Jesus Christ—are historically established. Understand, I say you have a right to investigate, but do not think you can investigate by reading half an hour in the evening some article in a magazine; do not think you can investigate by hearing some sermon on one side, or some infidel address on the other; do not think you have investigated because you have heard Robert Ingersoll give a lecture against Christianity, or a minister preach a sermon in favor of it. If you are going to investigate historical Christianity, you must do it thoroughly; you must examine the record, must take the whole testimony and test it, must see what is to be said on each side, and must put one over against the other. But if you have not the time, not the opportunity, not the books, for such an original investigation, you have a right to take for granted that which is the verdict of the wisest, the best, the noblest men.

And so you have a right to take as established that this Jesus Christ, the story of whose life was told here, was a unique being, that he stands out among all the sons of men. You have a right to take this as established, not merely because it is the conclusion of men, but because it is the increasing conclusion. He has been vilified, abused, misrepresented, and his life and character distorted by infidels from the days of Celsus down to the days of Robert Ingersoll—attacked by infidel after infidel on the one hand, and misrepresented by orthodox churchmen on the other; and still he has stood out in life with greater and greater glory, the light has shone from the cross more clearly, the face has been more and more brilliant, the heart of love has seemed to flow out with more and more warmth, the stream of mercy has flowed down through the centuries with wider and yet wider current, until to-day you can scarcely find in any orthodox pulpit or from any orthodox pen eulogy more eloquent, eulogy more warm, eulogy more ardent, than you will find on the pages of men who are called unbelievers. I could be content to-night to quote the testimony of John Stuart Mill, or the French Renan, or the Dutch Hooykaas, to attest the divine quality and character there is in Jesus Christ, that makes it worthy for you and me to take him as our pattern and our example and follow him. We have a right to take this as established.

And so we have a right to take the great essential facts of spiritual experience for granted. We have a right to take it for granted that this God who is in the world is in the hearts of men; that he is a God who hears and answers prayer. We have a right to take it for granted that in this cross of Christ there is a power to take away the burden of anxiety and sin, the burden of the past and the anxiety and fear of the future. We have a right to assume this and act upon this assumption, because so many men have turned to seek this God and come back from their quest their faces all aglow and their hearts all alive; because so many have come to this cross of Christ with the great burden bound on their back, and they bent under it, and have risen and gone their way rejoicing because the burden has rolled from their back into the sepulcher; because ten thousand times ten thousand are those that have proved the power of Christ to forgive sins, and proved the power of God to inspire life, and given a testimony that encircles the globe with song. To-night, if it were possible for one to call up the song, what music would we hear! music that is encircling the globe this day; men of every tribe and tongue and nation, dusky-hued and white-hued, copper-hued and black-hued, Celt and Anglo-Saxon, Caucasian and Chinaman, singing their great anthem, Glory to Him

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who hath redeemed us by his blood, out of every tribe and nation, and made us kings and princes unto God. You have a right to hear that song, and, hearing that song, you have a right to believe that there is a truth in it—there has been sin forgiven, and God found. Prove all things—that is our privilege; but it is also, thank God! our privilege to hold fast to that which the world has proved and found to be good.

# Paul at Philippi[1]

By Lyman Abbott

"Believe on the Lord Jesus Christ, and thou shalt be saved." What does this mean? What is it to be saved? What is it to believe?

Even in that hard and cruel age, jailers had a bad reputation for cruelty. Their standing in pagan society was analogous to that of the hangman in our own time. This jailer was clearly no exception to the rule; no better than his fellows. In the Roman jails there was often an underground dungeon. It was dark, noisome, pestilential. Access to it was sometimes only through a trap-door in the floor above. Into such an underground dungeon this jailer thrust his prisoners. With needless cruelty he put their feet in the stocks. The cruel are generally cowards. He had a coward's heart. When the earthquake rent the prison walls, and the escape of his prisoners was threatened, he had no manly courage to face the penalty which Rome always visited on the jailer of an escaped prisoner, and would have escaped himself into the coward's refuge—suicide. When Paul divined his purpose, and with cheery voice called to him, "Do thyself no harm," he started back from the edge of the abyss on which he had been standing, into which he was about to plunge. As a flash of lightning shows the dark, up-piled clouds in the western horizon to the benighted traveler, so this instant of strange experience brought the ominous threatening of eternity to view. He feared he knew not what. Not the escape of his prisoners; that danger was passed. Not death; that he had been ready to invite. But the dark beyond, for which he knew himself unprepared. This sense of unpreparedness, which lies deep in the consciousness of every wanderer from God, was brought to his consciousness more clearly by the contrast of his experience with that of his unknown prisoners. There was no song in his mouth in the time of peril or of pain. There was no cheery call of warning in his mouth to the enemy who had done him undeserved ill. This he knew, and, with that instinctive sense of unpreparedness for eternity which comes at times to all souls, and that instinctive reverence for the joy and love and peace of God which the wickedest sometimes show to the truly godly, he cried out, "Sires, what shall I do to be saved?" and received his answer, "Have faith in the only Sire, Jesus Christ, and thou shalt be saved, and thy house."[2]

The answer was, the answer is, as simple as the question was and is profound. Believe in the Lord Jesus Christ. What did Paul mean by that? We have added to it by our creeds, but our addition has been a minus quantity, and has minimized while it has confused and complicated the answer. What is it to believe in the Lord Jesus Christ? To believe in his divine mission, says one; in his miracles, says another; in his authority as a teacher, says a third; in his true and proper deity, says a fourth; in him as a Prophet, Priest, and King, says a fifth. So to believe in him is excellent; but is this what Paul means? is this what the jailer understood?

Consider the man, the time, the circumstances. He lived in a city that had not even a Jewish synagogue. What did he know of even what we call essential doctrines: of atonement? Trinity? miracles? revelation? There was no New Testament. The Old Testament there is no reason to suppose he had ever heard of. Nor of miracles; nor of Jesus Christ; nor even of Jehovah. If he believed in any gods, it was in Jupiter, and Hercules, and Apollo, and Mercury. If he believed in any revelation, it was in the Delphic oracle, or in the insane mutterings of the demoniac, or in the prophesyings of the entrails of a sacred bird. There was no time then and there to unfold to him the mysteries of theology. By the light of a flaring torch in the open courtyard, with a wondering congregation of prisoners about, the Apostles, with bruised backs from which the coagulated blood was yet unwashed, spake the word of the Lord; told him that One had come, lived, loved, suffered, died, that he might promise rest to the weary and life to the dead.

What measure of belief is essential to salvation? What do you mean by salvation? Put away entirely the pagan notion that to be saved is to be insured from future penalty and to believe is to pay the premium and receive a paid-up policy. Salvation is character. We are saved from ourselves unto God. We are saved when we are heirs of God and joint heirs of the Lord Jesus Christ. The ring and the shoes and the fatted calf are not salvation. All these the prodigal had when he was feasting in the far country with his boon companions. To be faithful is to have a filial heart and a father's love. It is not pearly gates and golden streets that make heaven. The pearly gates are outside; and the golden streets are under our feet.

For the consummation of salvation, that is, for the perfection of character, every truth is essential. There is not one that can be spared. Each school has contributed something in the building process of the ages: Romanism, authority and obedience; Protestantism, liberty and individual responsibility; orthodoxy, the sovereignty of God; heterodoxy, the sublime possibilities of manhood. The Church could not afford to erase from its curriculum the teachings of Augustine or Fénelon, of Luther or Calvin, of Wesley or Edwards, of Lyman Beecher or Channing; it may even learn something from Thomas Aquinas at the one extreme and Theodore Parker at the other. Every instrument has been partly iron, partly steel; every prophet, save the One, has been like Nebuchadnezzar's image—gold and brass and iron and clay, commingled in different proportions. The Church cannot be too discriminating against all error, nor too catholic in the reception of all truth.

But no truth is essential to the beginning of salvation—that is, to a start after character; no truth—nothing but a desire Godward. Nothing is essential but desire. Every equipment is an advantage; no equipment is a requisite. Have you a desire Godward? Do you wish there was a God? Do you wish that your cry could reach him, and your heart could hear his answer? Do you wish he had given you a book of counsel to guide, and a book of law to govern? Do you wish he had sent some One to lift off the burden of remorse from your soul and point you to a nobler, better, diviner life? No? Then I know not what can be said to you, what help can be given you. Yes? Then you have enough to begin with. Desire Godward is faith. Begin with it. Grope until you can see. You can hardly believe less than the jailer; begin with his cry, and it will lead you to a creed. As one struggling in the surf seizes the rope that is thrown out to him, without asking who holds the other end, so seize the rope that is thrown out to you, and let it draw you to the shore. Use all the belief you have; and if you have none, begin without it. If you cannot pray, "God be merciful to me, a sinner," pray the agnostic's prayer, "O God—if there be a God—be merciful to me, a sinner." God is at least a possibility. If you can see no luminous figure walking on the water to meet you, row toward the shore, and cry for help even into the darkness, and it will come.

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*Christian Endeavor Topics, Daily Readings:* July 10—Turn again unto the Lord (2 Chron. xxx., 6–9); July 11—Make confession (Ps. xxxii.); July 12—Turn unto Me and keep My commandments (Neh. i., 6–11); July 13—Put away the evil (Isa. i., 10–20); July 14—Remember and repent (Rev. ii., 5–7); July 15—Except ye repent (Luke xiii., 1–5); July 16—Topic: God's great command (Acts xvii., 30; Luke xiii., 1–5). (Temperance meeting suggested).

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[1] International Sunday-School Lesson for July 9, 1893.—Acts xvi., 19–34.

[2] The word translated "Sir" in his question and "Lord" in Paul's answer is the same.

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# The Religious World

**Connecticut and the American Board**

A few weeks ago we published the resolutions of the Naugatuck Association, in which was the suggestion that a change in the executive management of the Board was desirable. Copies of those resolutions were sent to the State Conference, and as a result the following resolution was passed by a well-nigh unanimous vote at the meeting of the General Conference, June 22, 1893:

*Resolved*, That this Conference is profoundly convinced that the American Board, in order to retain the full confidence of its constituency, must scrupulously regard the expressed wishes of the churches, and cause its executive officers to follow implicitly the instructions of the Board as indicated at its annual meetings; and, if it be indispensable to the accomplishment of this, must change its methods of administration.

*Resolved*, That this Conference respectfully requests the American Board at its annual meeting in its election of officers to pursue such a plan as will tend to promote harmony among the churches, to re-establish this venerable Society in the affections of all, and thus secure their cordial support and co-operation.

The Hon. Henry C. Robinson, the Rev. Dr. Newman Smyth, and the Rev. Dr. G. S. Plumly were appointed a committee to present the above resolutions to the Board at its next annual meeting in Worcester. Does it not begin to look as if the majority of the Congregational churches were not where some have supposed them to be?

**The Rev. W. M. Smith and the General Assembly**

The Rev. Wilton Merle Smith is pastor of one of the largest and most active Presbyterian churches in New York. He has long been known as liberal in his sympathy, but eminently spiritual and more inclined to put the emphasis of his ministry on Christian work than on dogma. In company with many others he feels that he has been put in a false position by the action of the Assembly at Washington, and has therefore made a statement to his church which is at once mild and tolerant, and yet strong and positive. He said that he does not profess to be a specialist in Hebrew, and therefore has no special opinions to express concerning the questions at issue. He then added, as reported by the daily papers, the following:

The judgment of the General Assembly can in no way settle the matter. It must be settled at the bar of the court of final resort—the court of the world's scholarship. Councils in the days of Copernicus declared that the sun went round the earth, but that did not change the fact. There were not five men in that Assembly who were competent to judge of the matter. I do not understand that the decision of the Assembly in any way changed the interpretation of the Confession of Faith, for that can, under the Constitution, be done only by the Presbyteries. A man may believe now just as he did before the decision. That was the opinion of the Assembly, not the judgment of the whole Church. For myself, I cannot see why there is not room in the Presbyterian Church for such men as Dr. Briggs, of Union, and Dr. Hodge, of Princeton. I have determined to make this statement, for you are my people, and you have a right to hear it and do with me as you will. But I must say I am strongly to the liberal side, but still I can, and will, extend my hand to any man who believes in the Lord Jesus Christ.

The remarks of their pastor were received in various ways by different people; two or three of the prominent members of the church are reported to have left the building when the statement had been made, and yet the same men declared that the action of their pastor would cause no division in the church, and no lack of appreciation of his ministry. He was said to be "indiscreet," "young," etc. When will men come to recognize that there is a world-wide difference between moral earnestness and indiscretion? Mr. Smith has simply put the burden of responsibility on his church. They know the path along which he will move in the future. He is to be congratulated for his frankness and manliness; and his church on having a pastor who is more anxious about being right than being popular.

**World's Student Conferences**

The Summer Assemblies for study and for conference concerning Christian work are steadily multiplying. The World's Student Conference, which is held annually at Northfield, Mass., was started in 1886, and has already become a positive force in the religious and educational life of our country. This year the Committee propose two separate schools: that at Northfield, to be held July 1–12, and one at Lake Geneva, Wisconsin, June 23–July 2. In 1892 a third Conference was held at Knoxville, Tenn., but it has seemed best to omit that for the present year. At the Northfield Conference some of the prominent speakers will be: Professor Henry Drummond, the Rev. Drs. Henry van Dyke, W. H. P. Faunce, T. L. Cuyler, H. P. Beach, the Hon. W. C. P. Breckinridge, and Professors M. W. Jacobus and George T. Purves. Mr. Moody will of course be present, and preside at all the meetings. Among the strong speakers at Lake Geneva we notice Dr. Broadus, of Louisville, President Burroughs, of Wabash College, Professor Graham Taylor, of Chicago, and probably Bishop Charles H. Fowler, of the M. E. Church. Each year large numbers of students come from the Old World to attend these Conferences, and in nothing does Mr. Moody show greater wisdom than in refusing to allow the school at Northfield to represent a single theological party. For instance, among the lecturers we notice such liberals as Professor Drummond and Dr. Henry van Dyke, and such conservatives as Professor Jacobus and Dr. Purves. Mr. Moody himself is supposed to belong to a conservative and literalistic school of thought, but in his personality he is broad enough to recognize that the life of Christ reproduced in the men of to-day will, of necessity, have a very variable manifestation. If Mr. Moody's wisdom were followed by both conservative and liberal leaders, controversy would be well-nigh unknown. Suppose we make him a Secretary of the American Board!

**Baccalaureate Sermons**

The Religious World rejoices in the temporary cessation of the apparently interminable controversy concerning abstruse questions in theology, and welcomes the words of wisdom and inspiration that are spoken to those who are just graduating from our colleges and seminaries. The New York "Tribune" of Monday, June 19, contains abstracts of eight baccalaureate sermons. Dr. Rainsford addressed the students at Harvard. His text was from Phil. ii., 4–11, and the substance of his sermon he condensed in the following words: "The hour calls for men with a mission. O my brothers! look not on your own things, not on your own aggrandizement, nor the building of your fortunes, but look on men, and you will learn to know them a little, and, as you know, to love them more." The central thought was the duty and privilege of sacrifice and service. President Hill, of Rochester, preached on the text, "And ye are complete in Him who is the head of all principality and power" (Col. ii., 10). He said: "All living beings instinctively seek the preservation and expansion of life, but man alone beholds the splendid vision of self-perfection. He alone feels the thrill of moral obligation, the debt of emergent faculty to its new possibilities of duty. While other creatures are satisfied with mere living, he responds to the imperative voice of an invisible master, and is filled with the sublime passion of becoming." Bishop McLaren, of Chicago, at Hobart College, spoke on "The Place of Prayer," and incidentally paid a splendid tribute to the Prayer-Book. The Rev. Dr. Dunbar preached at Gettysburg College. Dr. Dunbar's text was, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther iv., 14.) The subject of the sermon is summarized in the following sentence: "The text is an appeal to those who have come to a kingdom of any special advantage of influence or power." At Lehigh University the sermon was preached by Bishop Dudley, of Kentucky, and was devoted to an exhibition of the life of Christ as the true example for young men to follow. At Rutgers College the sermon was preached by the Rev. Edward B. Coe, D.D., of New York, his text being 1 Chron. xxii., 8, and the concluding thought, which condensed the whole sermon, was: "The most successful man is he who has laid broad and deep foundations for the edifice of character and destiny which eternity will complete." At Lafayette College the Rev. Dr. Davies, of New York, preached on "Christ—His Teachings, Character, Influence, and Claims." One note sounds through all the sermons which we have read this year, and that is the duty and dignity of service. It is not very long since the Baccalaureate was made the occasion for the preacher to display his knowledge of his favorite doctrine, without special relation to its fitness for the occasion. Culture for service, and the duty of all educated men and women to make the most of themselves for God and humanity, are surely much nobler and more inspiring themes.

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**The School for Christian Workers**

The eighth Catalogue of this School has just come to our hands, and we find it very interesting reading. It is one of the many signs of the rise and influence of democracy; for why is this School in existence? Because there are many who are not able to take college and seminary courses, who yet are anxious to do Christian work. This School is what its name indicates. It is not intended for preachers, but for workers. It was organized in 1884, in the beautiful city of Springfield, Mass. Its buildings, with land and furniture, cost about $65,000, and in addition to recitation-rooms, gymnasium, etc., there are sleeping accommodations for seventy-five. The design of the School is to train men and women for work in Sunday-schools, Y. M. C. A.'s, Y. W. C. A.'s, pastors' assistants, choir and chorus leaders, physical directors for schools and academies. It is interdenominational in character, and its catalogue contains the following significant sentence: "In no sense does it offer a short road to the ordained ministry, or encroach upon the sphere of the theological seminary." The total number of students is seventy-seven, with twenty-six special students in music. We are much impressed with the practical character of the work of the School. As an illustration, we select two departments. In that for Sunday-school workers the subjects are considered historically and practically, and comprise examination of the best methods of Sunday-school work and a study of the lives of those who have been peculiarly successful in this field of service. For pastors' assistants the training seems also to be eminently wise and discriminating. The department for training city, home, and foreign missionaries, so far as can be judged by the analysis of the course of instruction, is peculiarly full, and indicates that its superintendent has studied sociology as well as theology. This School has had wonderful success, and much credit is due to its President, the Rev. D. A. Reed, for his discernment of the need in this direction, as well as for his ability in managing the institution.

**The Episcopate among Lutherans**

The Rev. Dr. Remensnyder has published an interesting article in a recent number of the "Independent" on "The Episcopate," which is especially timely in view of the growing discussion concerning Christian union. The "Chicago-Lambeth" propositions as a basis of Church union will be instantly recalled, of course—namely, the Holy Scriptures, the Apostles' and the Nicene Creeds, the Two Sacraments of Baptism and the Lord's Supper, and the Historic Episcopate. The last of these articles excites most antagonism among non-Episcopal churches. Dr. Remensnyder shows that the Lutheran Church of Sweden possesses the Historic Episcopate, while the same Church in Norway and Denmark does not; but he also shows that the Lutheran theory is very different from that of some other churches, for it does not claim that the Episcopate is apostolical, and therefore does not hold it to be of binding obligation. He says: "The true *faith* and not *order* constitutes the Church; hence the Episcopate is only an office of human expediency, and those who do not maintain it are not to be unchurched." He also says: "The Lutheran Church holds so firmly to Luther's cardinal principles of the universal priesthood of all believers that its history shows not the slightest danger of the intrusion of ideas of a sacerdotal caste—the exclusive channel of divine grace—through the maintenance of an Historic Episcopate." The writer then goes on to show that neither is there anything in the Lutheran Church opposed to the Episcopate, and asks, "What is really the significance of the present visit of Bishop von Scheele to the United States?" Will the Lutherans in this country adopt the Episcopate, and, through the Bishop now visiting them, come into historic connection with their brethren abroad? or will they remain as they are? This is a question which at present cannot be answered. The American Lutheran Church is growing in numbers, influence, and spiritual power. If she adopts the Historic Episcopate, it will be in no narrow way, but on the broad ground of expediency alone. Article VII. of the Augsburg Confession, on which the whole Lutheran Church squarely stands, says: "Unto the true unity of the Church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments."

**Important Calls**

We have been much interested in two items of news which have recently reached us. The Rev. Nehemiah Boynton, of Boston, has been called to succeed Dr. Stimson, in Pilgrim Church, St. Louis. The call is loud, and the place both important and attractive. Most persons supposed the invitation would be accepted; but Mr. Boynton is doing an admirable work in Boston, and has been there just long enough to get the work which has been in his hands in a condition in which he can carry it on better than any one else. Why should he leave it? The passion for change has far too much influence with our ministers. Mr. Boynton has set a good example. No church in the country offers a better field than Union Church in Boston. The burden of proof always rests on those who undertake to persuade a successful pastor to enter upon a new and untried field. The other call to which we referred is that which has been made by the Episcopalians of the State of Oregon to the Rev. George Hodges, D.D., of Calvary Church, Pittsburg, in selecting him as Assistant Bishop, with the right of succession. But will Dr. Hodges go? Again we raise the question, Why should the change be made? He is undoubtedly admirably adapted for the work to which he has been called, but, on the other hand, he is doing a unique work in Pittsburg, and better than any man that we know offering a reasonable solution to the vexed problem of Christian unity. Our advice is not sought, but we doubt if even the splendid State of Oregon offers such opportunities for the special gifts which Dr. Hodges possesses as the great manufacturing city in which he is now living. A very ordinary man with good executive gifts could creditably perform the duties of Bishop of Oregon, but few men could take up and carry on the work which Dr. Hodges is doing in Pittsburg. We also note with much gratification that the pastorate of the church in Amherst College has been accepted by the Rev. John E. Tuttle, of Jamaica Plain, Mass. Our colleges ought to have the best preachers in the land, and it is one of the happy omens of our time that more attention is being given to the pastorates of our college churches than ever in the past. In our opinion the question of compulsory church attendance is of secondary importance. The real question is, How may the right men be secured for the college pulpits? From all that we can learn we believe that Amherst could hardly have made a better selection.

**Summer School of Theology in Oxford**

In more than one way Principal Fairbairn is doing much to wake up the sleepy conservatism of England's venerable University. The School of Theology at Mansfield College last year was such a wonderful success that plans have been matured for a similar school the present year under the direction of the Anglican Church. The session will extend from July 17–29. The subject and speakers, so far as they are announced, are as follows: The Bishop of Salisbury, "The Holy Communion in the Early Centuries;" Canon Bright, "Some Periods of Church History;" Canon Driver, "Hosea;" Dr. Sanday, "Characteristics of the Apostolic Age;" Canon Bernard, "The Apologists of the Second Century;" Mr. Gore, "The Epistle to the Romans;" the Rev. A. T. Harrison, "Modern Skepticism;" Mr. Lock, "Sayings of Our Lord Not Recorded in the Gospels;" Mr. Ottley, "Old Testament Theology;" Sir Charles Wilson, "Palestinian Geography;" T. G. Jackson, "Church Architecture;" the Bishops of Chester and Peterborough, the Dean of Oxford, Dr. Ince, Professor Sayce, Mr. Ingraham, of Oxford House, and others, will lecture on subjects not yet announced. Lodgings in Keble College may be secured by application to the Rev. Mr. Bebb, of Brazenose College. We are not informed as to whether others than Anglican and Episcopalians are invited to these lectures, but from our remembrance of the hospitality which we were permitted to enjoy at Oxford in other years we feel sure that all who are desirous of attending will receive a cordial welcome to the various lectures. Oxford and Edinburgh are the two ideal places for such schools. The English climate is much more favorable than the American for summer study. While this course seems to us to be hardly equal to that prepared by Principal Fairbairn, it is very inviting, and will doubtless be attended by many American Episcopalians

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and by still more of the Anglican clergy for whom it is especially intended.

**The New Board of Direction of the McAll Mission**

The Rev. E. G. Thurber, D.D., pastor of the American Chapel in Paris, contributes an interesting article to the last number of the "Evangelist" on the changes in the Board of Direction of the McAll Mission made necessary by the death of Mr. McAll. The new list of officers is as follows: Honorary President, Mr. Louis Sautter; Director and Chairman, the Rev. C. E. Greig, A.M.; Vice-Chairmen, the Rev. Edward G. Thurber, D.D., Pastor Benjamin Couve; Directors, the Rev. H. E. Noyes, D.D., Emile Rouilly, Henry J. Benham, M.D., Jacob DeNeuville, Gustave Monod, Jr., Eugène Reveillaud, Léon Rieder, Pastor Merle d'Aubigne. The Honorary President is a layman of the Reformed Church of France, a man who has received the decoration of the Legion of Honor, and one who enjoys the confidence of Christian people. The Director and Chairman has been connected with the Mission for more than fifteen years, and is fully acquainted with its work. The Vice-Chairman is one of the foremost among the French pastors in Paris. The Financial Secretary has held the same position for many years. Among the other names especially to be noticed is Gustav Monod, Jr., a member of one of the most honored Christian Protestant families in France; Eugène Reveillaud, who is well known in this country as well as in France, and Pastor Merle d'Aubigne, who bears the name of his sainted father, and who is honored for his own worth. Dr. Thurber says that most of these men were friends and associates of Dr. McAll, and men who can be trusted wisely and successfully to carry on the work which he has laid down. It is evident from this article by the pastor of the American Chapel in Paris that the work of the McAll Mission will not be seriously retarded, although it may be momentarily hindered, by the death of its founder.

**A New College in Missouri**

Wherever the Church of Christ goes it always carries Christian education with it. This is not true of one denomination alone, but of all. Chaplain McCabe is authority for saying that Methodism is growing at the rate of four new churches a day. It is also increasing with almost equal rapidity its facilities for Christian education. The corner-stone of a new college, to be called the "George R. Smith College," was laid in North Sedalia, Mo., June 1. Addresses were given by Mr. F. F. Emerson, an editor of Sedalia, on "The Relation of the Press to Education;" by Dr. J. W. Hamilton and the Rev. F. V. Stevens, in behalf of the ministry and the churches of the place; and by Mr. Laporte, a colored man, who was once a slave. "A very impressive part of the exercises was the reading to the people by Mrs. M. E. Smith, from her carriage, of an address defining the nature and work of the institution, and expressing gratitude to God that she and her sister were able to give this land, which was a portion of their inheritance from their fathers." To those of us who live under the shadow of the great institutions of learning in the East, the founding of such a college may hardly seem worthy of mention in the Religious World, but when its relation to a vast territory with a rapidly growing population is considered, it will be seen that we are chronicling an event of great significance, not only to a locality but also to the Nation.

## Gleanings

—The Board of Trustees of Vanderbilt University has elected Dr. James B. Kirkland Chancellor, to succeed Dr. L. G. Garland, whose resignation was placed before the Board two years ago.

—At a meeting of English Churchmen held in Westminster Abbey on June 17 a committee was formed to raise a fund in England for the proposed Phillips Brooks House at Harvard University.

—The third Young Women's Christian Association Summer Bible and Training School meets at Lake Geneva, Wis., July 5–18. Address 1301 Venetian Building, Chicago, for further information.

—Says the New York "Sun:" "Although the Boards of Home and Foreign Missions of the Presbyterian Church regard for the present their purchase of a valuable corner on Fifth Avenue as simply an investment, there is small doubt that they will in time imitate the Methodist Book Concern by building a great business structure on the newly acquired property, or, at least, transforming the large building that already occupies the site."

—The Rev. Edward R. Knowles, LL.D., of Worcester, Mass., announces that he has received a long letter from Père Hyacinthe and Mme. Loyson, which is so explicit as to prove the falsity of the reports now being circulated of Père Hyacinthe's return to the Roman Church.

—The Rev. Dr. A. H. Bradford, of Montclair, N. J., has accepted an invitation to fill the first of the two months' engagements at Westminster Chapel, London, in connection with the Forward Movement of the London Congregational Union, described in our Religious World last week. Dr. Bradford's engagement is for the months of August and September.

—A meeting in commemoration of the eightieth anniversary of the birth of Henry Ward Beecher was held last Sunday evening in the hall of the Young Men's Christian Association, Brooklyn. The Rev. Dr. Charles H. Hall, of Holy Trinity Church, and the Rev. Lyman Abbott made addresses. Several of Mr. Beecher's favorite hymns, such as "Love Divine, All Love Excelling" and the "Portuguese Hymn," were sung by the Plymouth Church choir. The meeting was held under the auspices of the Brooklyn Institute of Arts and Sciences.

—In the special Episcopal Convention for the election of a Bishop of the Diocese of Vermont, held in Burlington on Thursday of last week, the Rev. Dr. Samuel Hart, of Hartford, Conn., was elected on the fourth ballot. Twenty-seven of the twenty-nine clergymen entitled to vote were present, forty-two parishes being represented by eighty-two lay delegates. Ballots were cast for the Revs. W. J. Harris, of Rutland; W. B. Walker, of Bennington; L. A. Arthur, of Detroit; W. H. Davison, Roxbury, Pa.; Thomas Davenport, Memphis; Dr. J. S. Carey, Saratoga; Dr. D. C. Roberts, Concord, N. H.; Dr. G. McC. Fiske, Providence, and Dr. Hart. Dr. Hart received a majority on the fourth ballot, and his election was made unanimous.

—The Salvation Army, true to its assertion that it mainly exists for the purpose of reforming and saving the lowest and worst, a short time since secured a hall right on that more sinful than classical thoroughfare, the Bowery. The object is to reach and bring under the potent influence of the Gospel the "bums" and "rounders" who frequent the neighborhood. The Salvationists find their attractive methods are successful in reaching this class, and results already accomplished are gratifying. The work is rather seriously hampered by lack of funds. Work of this sort can scarcely be self-supporting, and we therefore, with pleasure, commend it to the hearts and pocketbooks of our readers, more particularly those who are specially interested in the amelioration of our social conditions. The Army will leave no stone unturned to accomplish the work. Donations of large or small amount will be gratefully received by Captain John Yorke, 16 Fourth Avenue, New York City.

## Ministerial Personals

CONGREGATIONAL

—William F. Furman, of Albany, N. Y., accepts a call from the Olney Street Church of Providence, R. I.

—T. Merrill Edwards, of Park Rapids, resigns and accepts a call to the First Church of Brainerd, Minn.

—E. F. Dinsmore, of Hayward, Cal., declines a call to Santa Barbara.

—Albert Watson, of Hempstead, N. H., accepts a call to the Mystic Side Church of Everett, Mass.

—G. W. Shaw, of Howard, S. D., resigns and accepts a call to the church in Iroquois.

—E. H. Ashmun, of Denver, Colo., is to become the home missionary superintendent for New Mexico and Arizona.

—J. L. Jenkins was installed on June 15 as pastor of the State Street Church of Portland, Me.

—Robert Paton, of the Yale Seminary, accepts a call to Brandon, Wis.

—G. A. Curtis has become pastor of the church in Andover, Conn.

—C. S. Murkland has resigned the pastorate of the Franklin Street Church of Manchester, N. H.

PRESBYTERIAN

—W. W. Thorpe, of Deposit, N. Y., accepts a call to Eagle Mills.

—R. M. Blackburn was installed as pastor of the church in New Scotland, N. Y., on June 13.

—Orr Lawson has become pastor of the church in New London, Ia.

—D. E. Bierce accepts a call to Oxford, O.

—R. A. Davison, of Greenbush, N. Y., accepts a call from St. George's, Delaware.

OTHER CHURCHES

—George C. Cox, of Christ Church of Ridgewood, N. J., has resigned and accepts the rectorship of St. Paul's Church, Poughkeepsie, N. Y.

—Jedediah Winslow (Episcopalian) died in Watertown, N. Y., on June 21, at the age of seventy-four.

—G. E. Magill, of Trinity Church (P. E.), New York City, has received a call from St. Paul's Church, Yonkers, N. Y.

—J. P. Searle, of Somerville, N. J., has been elected by the General Synod of the Reformed Church of America to a professorship in the Theological Seminary at New Brunswick, N. J.

—Robert Bennett has resigned the pastorate of the Baptist Church in Warner N. H

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# Books and Authors

## Horatian Echoes[1]

We know that Virgil was a magician; it is new to learn that Horace was a saint. Mr. Sargent says, in a note: "The Christian scholiasts of the Middle Ages were inclined to regard Horace as a veritable priest, a sort of saint, who, after the apotheosis announced by the seventeenth ode of the second book, exhorted the Roman youth in a series of sermons to renounce mundane desires and lead a pious and regular life." There is something in this. Professor Sellar, in his instructive book on the poets of the Augustan age, has dwelt with emphasis on the sober side of Horace. The common idea that the poet was a lyrical Bohemian, a Roman Béranger, does not bear examination. It would be nearer the mark to call him a manlier Pope, with Scott's love for country life, and Dryden's interest in public affairs, and, under all, the abiding melancholy of him who wrote Ecclesiastes. But it is his art, rather than his thinking, that has made Horace the most attractive poet of antiquity. Ten persons read an ode for one who dips into a satire or an epistle. And what do the odes treat of? Trivial things, obvious thoughts, current incidents, for the most part; the commonplaces of every-day life—a freshet in the Tiber, a vagrant wolf, the fall of a tree, a good-by to a friend, a compliment to a patron, an invitation to dinner, a day on the farm, a frolic with a pretty girl, the instability of pleasure, the shadow of death. Tipped and winged by exquisite literary skill, these light shafts have flown over the world and are still in mid-career. There is no more striking example in literature of the preservative power of style.

A good metrical translation is always welcome. The art of turning poetry into prose has recently been applied to Homer and Dante by Professor Palmer and Professor Norton, with results highly interesting to scholars and resolute readers. Perhaps this work has never been better done. We are told that it is the right method. But if books are to be read they must be inviting, and little pleasure is to be got in this way, even by those who know the original. Outside of the Bible, has there ever been a popular prose translation of a poem? We cannot think of one. The difficulty is this: When one sits down to read poetry, either at first or second hand, it is to receive the characteristic mental impression that poetry produces. One who reads the original gets this impression, and does not lose it in the process of literal translation, for he has the original in his eye. But if he reads his translation to a friend, he imparts the characteristic impression due, not to poetry, but to prose. The argument for prose ought to be good as to Homer, if at all. An epic is a grand unit; while a book of odes is a collection of single gems, of different hues, the value of each of which depends greatly on the cutting and setting. But, as was once said by Professor James Hadley, Pope's translation of the Iliad is the only one that has ever been much read, for the sufficient reason that Homer and Pope were both poets, and that the translation suggests the original and is itself poetry. The scholar of the twentieth century will read Professor Palmer's translation with enjoyment. But will the schoolboy of the twentieth century learn by heart, with delight and tears, any prose version of the parting of Hector and Andromache? We trow not.

Mr. Sargent was a Harvard valedictorian of the class of 1830, and had three capital qualifications for translating Horace: the culture of a scholar, the experience of a man of affairs, and the habits of a man of society. His work speaks in the easy, pointed terms of to-day, and is wholly free from the Johnsonian pomp which stiffens the fine translation of Francis. Nor is it chargeable with the opposite fault of want of elevation of tone. There is much variety, though not precisely the variety of Horace, and admirable spirit and animation. We sometimes miss the *curiosa felicitas*, or feeling for the right word, and the rendering is occasionally diffuse. The ideal translator of Horace, like the poet himself, *luxuriantia compescet.* Milton, with austere fidelity, translated the "Ode ad Pyrrham" line for line; in Mr. Sargent's hands the sixteen lines grow to twenty-four, and the twenty lines of the "Ode ad L. Sestium" to thirty-eight. Again, there is rather too much of the galloping, anapestic, Lochinvar measure. Whatever an ode may be, it is not a song and it is not a ballad; still less an expanded epigram or an amplified joke. The temptation to make extracts from this pretty book must be resisted. But we may quote from the stern "Ode ad Romanos" this charming picture of the simple life of an earlier day:

> But a brave race and virtuous filled the land,
> Husbandmen-soldiers, taught to till the soil
> With Sabine plow, and used to manly toil;
> Obedient to a mother's stern command,
>
> They bring their fagots home, their work not done,
> When mountain shadows lengthen toward the East,
> And wearied oxen from the yoke released
> Browse in the quiet of the setting sun.

[1] *Horatian Echoes.* Translations of the Odes of Horace, by John Osborne Sargent. Houghton, Mifflin & Co., Boston.

## An Interesting Biography[1]

To us a good biography is always more interesting than a novel, for the interest in both is life, and a good biography has the added value of truth. Good biographies are rare, especially good religious biographies. This belongs in that class, and takes its place beside the Life and Letters of Horace Bushnell, of Frederick Denison Maurice, of Frederick W. Robertson, and of Canon Kingsley. There is not the same intellectual interest in this volume. Mrs. Porter, though a teacher, was not an intellectual leader. Her life was one of practical service. The interest in the book lies in the record of the development of a human soul from religious conditions which seem to us abnormal and unhealthy to conditions thoroughly full of health. In her earlier life Eliza Chappell kept a journal, and this journal abounds with the conventional expressions of religious experience, borrowed sometimes from other religious biographies, sometimes from the Bible itself. The emotions which she describes are not those which one would wish to see in his own daughter, still less would he wish to see her transcribing them either for her own or for others' eyes. But as soon as she is married, and enters upon her missionary experience in the West, the journal seems to stop. The strong emotional activity which has sought for channels in self-conscious expression makes for itself new channels in practical life. We should like to transfer to our pages the whole chapter on "Green Bay Life;" we must content ourselves with two simple stories of her courage as a mother. We transfer these stories to our pages in the hope that they may send our readers to the volume, to read there the entire record of a life so sacred and so consecrated:

> Among Mrs. Porter's marked characteristics were her fearlessness and quiet under the most trying circumstances. An instance or two of this fortitude and calm will show how, as if instinctively, her mind went forward to the thing to be done, and emotion was held in abeyance for action. Soon after their coming to Green Bay, while they were in Mr. Mitchell's large house, the eldest son, not four years old, was seen one day perched on the ridge-pole of the high roof. He had made his way up a long ladder to the eaves, from there to the top, and was in a position of real peril. The mother saw him, hardly dared to look for a moment, realized that no one could reach the child without startling him and increasing his danger. She stopped for an instant of prayer, then spoke in the quiet tone which he was always accustomed to obey. "You have been on the roof long enough, dear; come down to mamma." There was no suggestion of anxiety or fear; it was so simple and matter-of-fact that the baby boy was not disturbed, but, unconscious of danger, made the perilous descent. A friend who was inside the window, and who told the story, said: "I sat and cried, but Mrs. Porter just looked up smiling to encourage the child, and did not go near the ladder until he was within her reach." At another time, one Saturday

[1] *Eliza Chappell Porter.* A Memoir by Mary H. Porter. Fleming H. Revell Company.

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morning, the nursery was arranged for the weekly baths—the tubs set near the stove, and a great fire of pine kindled. The stove-pipe loosened near the chimney, and began to fall. Cotton clothing was lying about the room, and three little children playing there. Mrs. Porter saw the danger to them, and the probability that curtains or bedding would take fire; she stepped forward, caught and held the almost red-hot pipe, and said, "Go quickly for papa!" Before help came the hands were blistered, in one or two spots burned to the bone, but she had not loosened her hold. Not a hair of baby curls was singed, little nerves scarcely startled, for there had been no exclamation either of fear or pain—just the eager mother look of protecting love, while she waited.

The wide popularity enjoyed by M. Imbert de Saint-Amand's volumes on the famous women of French courts of comparatively recent times has led to the translation of his *Women of the Valois Court*, one of the earliest and assuredly one of the best of his books. The sixteenth century affords a splendid field for this author's picturesque style. Margaret of Angoulême, Diana of Poitiers, Margaret of Anjou, Catherine de' Medici, Elizabeth of France, Marie Stuart the Dauphiness, Jeanne d'Albret—each might well form the subject of an entire volume. The moral and intellectual contrasts which inevitably spring to mind when one thinks of these women are vivid and interesting. The story of the high-minded and refined Margaret of Angoulême, with her sisterly devotion, her literary tendencies, and her helpfulness in all humane and elevating thought and action, gives a refreshing glimpse at the better side of a contradictory and tumultuous society. Catherine de' Medici is treated with greater leniency than by most modern writers. An honest effort is made to discriminate between what was good and bad in her character, but M. de Saint-Amand's royalist and Catholic leanings at times get the better of his sense of justice. He argues that Catherine's sole aim was to uphold the Valois dynasty and to strengthen royalty as a power; that she used gentle and moderate means until she found that the age and the people she had to do with would recognize nothing but force; and that what she did that was blameworthy was done from political necessity. All this has more than a little of casuistry about it, and does not avail to lift the burden of St. Bartholomew's Day from the Queen Mother. (Charles Scribner's Sons, New York.)

Dr. Liddon is most widely known as—with the possible exception of Archdeacon Farrar (and, in the judgment of not a few, without any exception)—the most eloquent preacher in the Established Church of England. He is somewhat less widely known as a strong and scholarly representative of conservative High Church views in theology. But his most important work was rendered in Oxford in teaching the Greek Testament, chiefly to candidates for the ministry. In the *Explanatory Analysis of St. Paul's Epistle to the Romans* (Longmans, Green & Co., New York), there is now given to the public the analyses which were distributed to the students who attended his lectures, partly rewritten and enlarged by Dr. Liddon himself, and printed from his own MSS., intended, though not finally and fully prepared, for publication during his life. The book is not a commentary on Romans, nor a series of essays on Romans, but exactly what the title-page indicates, an explanatory analysis or series of analyses. But under and in connection with the analysis of each paragraph are put explanatory notes, sometimes purely exegetical, sometimes partially theological. To the careful student of Paul's Epistle to the Romans this book will be a very valuable aid.

*Through Colonial Doorways*, by Anna Hollingsworth Wharton (J. B. Lippincott Company, Philadelphia), is a very charming series of pictures of the lighter side of Colonial life. It is a contribution to our knowledge of those days quite in the vein of Green's "History of England." It takes us into the homes and the society of the Colonial period, and introduces us to the fathers and mothers. We pass through the Colonial Doorway into the household; we attend one of its great fêtes; we are invited guests at its balls and receptions; we visit as interested auditors some of the sessions of the American Philosophical Society, and the Wistar parties, which we could not have attended in olden time without the unanimous choice of all the members; we are permitted to untie the ribbon which binds together a bundle of old love-letters, and see how they made love in the olden times; and we go to some of the Philadelphia dancing assemblies, where the fashions in dress were neither better nor worse than, though different from, those in our own times. The book is tastefully printed and bound, and is indeed a work of art throughout, and will be a delightful companion for summer holidays.

Mr. Walter Jerrold has compiled a collection of the *Bon Mots* of Sydney Smith and Richard Brinsley Sheridan. These jocosities are almost all old friends, and are of those that bear retelling. Lord Dudley once told Smith: "You have been laughing at me for the last seven years, and in all that time never said a single thing to me I wished unsaid." On the other hand, Sheridan's wit, said Byron, "was always saturnine and sometimes savage." Another distinction between them was that Smith's conversation was, as Mr. Jerrold says, that of a man mad with high spirits, the joke flashing to the tongue on the instant, while Sheridan's most brilliant coruscations were prepared over night. The book is a pretty one in form, fit for pocket or traveling-bag, and oddly illustrated with "grotesques" by Aubrey Beardsley. (Macmillan & Co., New York.)

Our readers will remember a recent interesting article in our columns on Arctic exploration, by Professor Angelo Heilprin, of the Philadelphia Academy of Natural Sciences. Professor Heilprin has now published a valuable book on *The Arctic Problem*, which includes a graphic account of the Peary Relief Expedition led by Mr. Heilprin, a historical sketch of polar expeditions in general, a discussion on the true character of the Greenland ice-cap, and much else of the strongest interest to all who have once felt the extraordinary fascination of polar exploration. The volume is finely illustrated by many photographic plates. It has a permanent value and is readable throughout. (Contemporary Publishing Company, Philadelphia.)

## Literary Notes

—"Thomas Horsefield, Knight" is the title of Mr. Thomas Hardy's new story.

—W. E. Henley, the poet, is one of the English admirers of Walt Whitman, and is arranging and editing an English edition of his works.

—A collection of the privately printed booklets of the newly risen writer of verse, Norman Gale, is said to be already held at the amazing price of $450.

—Mr. Hubert Howe Bancroft is preparing a huge historical and descriptive "Book of the Fair." It is, of course, the vehicle of many illustrations, and is to be published in parts during the progress of the Exposition.

—The story of Mrs. Peary's year in the extreme North will be given to the public in the shape of a work entitled "My Arctic Journal," now in the press of the Contemporary Publishing Company, of New York and Philadelphia, who have recently published Professor Angelo Heilprin's "Arctic Problem."

—It appears, says the "Tribune," that a modest and hard-working bell-hanger from East Anglia was the original cause of "David Copperfield." This worthy man, while at work in Dickens's house, so attracted the novelist by his peculiar sing-song dialect that he resolved to go down to the man's country. Hence a visit to Yarmouth—and "David Copperfield."

## Books Received

WILLIAM H. ALDEN, PHILADELPHIA

Reed, Rev. James. Scripture Testimony Concerning the Other World. 40 cts.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Married Life. Arranged by Mrs. Dora E. W. Spratt. 75 cts.

D. APPLETON & CO., NEW YORK

Gosse, Edmund. Questions at Issue. $2.50.
Hart, Ernest. Hypnotism, Mesmerism, and the New Witchcraft. $1.25.
Greene, Francis V. General Greene. $1.50.

P. BLAKISTON, SON & CO., PHILADELPHIA

Shawe, Rosalind G. Notes for Visiting Nurses. $1.

F. W. CHRISTERN, NEW YORK

Weineck, Dr. Oscar. A Common-Sense Guide to English for Foreigners.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON

Merriman, Helen B. Hope and Rest. 15 cts.
Pond, S. W., Jr. Two Volunteer Missionaries among the Dakotas. $1.25.

HARPER & BROS., NEW YORK

Matthews, Brander. The Decision of the Court. 50 cts.
Colin, Lady M., and M. French-Sheldon. Everybody's Book of Correct Conduct. 75 cts.
Black, William. Judith Shakespeare. 80 cts.
Macdonald, George. Heather and Snow. $1.25.
Freytag, Gustav. Debit and Credit. Translated by L. C. C. 60 cts.

LEACH, SHEWELL & SANBORN, NEW YORK

Kirkland, James H. Horace: Satires and Epistles. $1.20.

LEE & SHEPARD, BOSTON

Banks, Rev. Louis A. Common Folks' Religion. $1.50.
Douglas, Amanda M. Bethia Wray's New Name. $1.50.

G. P. PUTNAM'S SONS, NEW YORK

Wallace, George R. Princeton Sketches. $2.
Papers of the American Society of Church History. Vol. V. $3.
Leroy-Beaulieu, Anatole. The Empire of the Tsars and the Russians. Translated by Zénaïde A. Ragozin. $3.
Ottolenguì, Rodrigues. A Conflict of Evidence. $1.
Carpenter, Edith. Lorenzo de' Medici. $1.
Kinney, Abbot. Tasks by Twilight. $1.

A. D. F. RANDOLPH & CO., NEW YORK

De Witt, John, D.D. What is Inspiration? $1.

EDGAR S. WERNER, NEW YORK

Thomas, Julia and Annie. Thomas Psycho-Physical Culture. $1.50.
Favorite Selections of Julia and Annie Thomas. $1.

WORTHINGTON & CO., NEW YORK

Heimburg, W. A Fatal Misunderstanding, and Other Stories. Translated by Elise L. Lathrop.

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# Correspondence

## Religion and Theology

*To the Editors of The Outlook:*

I observe in the papers that Dr. Lyman Abbott made the statement in his sermon before the Mt. Holyoke students that "theology is *not* religion." He further says that "religion is faith, hope, love. Theology is belief." It appears to me that these statements are misleading. I do not see how there can be such a thing as religion without a theology, or belief. Our belief is a large element in our religion, and the quality of our religion is determined by the kind of a belief we have. Belief in a God of some kind precedes faith, hope, and love. The quantity and quality of our faith, hope, and love are altogether dependent upon the extent and quality of our belief. I claim that theology, or our belief in God, is the chief corner-stone of whatever religion we may happen to have, and we can improve our religion only as we improve our theology. In other words, our ideas, conceptions, and thoughts of God constitute an essential and vital part of our religion. The world is advancing along these lines of a quickened and enlarged conception of God. As we grow in a knowledge of God's truth, we shall grow in grace. It is, of course, true that a person can have a theology without grace, and not have much faith, hope, or love; but faith, hope, and love toward God and man are impossible in a religious sense without a belief in God. The Christian religion is founded upon and springs from a belief in God and in his Son, Jesus Christ, whom he has sent into the world. Our theological opinions, without question, in my mind, give shade and coloring, size and proportions, to our faith, hope, and love.

It seems to me that the theology of Calvin made a Calvinistic religion, while a true theology, or true conception of God and of Christ, makes a true religion, with a well-founded faith, a broadened hope, and a love that continues and is always kind.

(Rev.) M. Crosley.

Springfield, Mass.

See editorial "Theology and Religion."—The Editors.

## A Protestant Daily in Paris

*To the Editors of The Outlook:*

An effort is on foot in France to establish a daily paper that shall represent the best elements in the American daily newspaper, a paper that shall be published under Protestant auspices, that shall strive to shake off the deadening influences of skepticism and agnosticism, and set France free from the enslaving bonds of materialism.

Dr. R. S. Storrs, of Brooklyn, says, "A daily newspaper in Paris, of a moral tone, republican in politics, and with Protestant sympathies, could not but have great power for good in a wide field."

For the establishment of such a paper, a society has been legally organized, and all religious parties have pledged their support.

M. Rougemont, who is a delegate to the Press Congress at the Columbian Exhibition, represents this new enterprise in this country. Here he has greatly interested some friends of France who heartily commend the plan of that work and who have good reason to hope that an American committee will be secured. He makes the following statement in reference to the needs of such a paper, and the requirements for carrying forward such a commendable object:

"The time has come when the evil influences of a bad and corrupt literature in France should be counteracted by a sound, healthy press. There is no paper, I fear, in Paris which exerts this desirable influence. In a recent article in one of the best dailies in Paris, 'Les Debats,' young students of the Latin Quarter were encouraged to frequent the public balls rather than to join the Neo-spiritualistic movement. No paper except our 'Signal' made any criticism on this article. The Roman Catholic Church has several dailies in France—'L'Univers,' 'La Croix,' 'L'Autorité,' 'Le Soleil,' etc., and free thought, or even atheism, still more; Protestantism has none."

The need of an organ imbued with the morality taught in the Gospel is deeply felt in France; one which will promote a higher social standard among the masses. For over a year M. Réveillaud, one of our best writers, and others equally influential, have awakened public opinion concerning the need of such a manly paper, and have carefully studied the best methods of its publication.

The earnest searchers for truth among the youth of France, who first followed M. de Vogüé in his efforts towards the creation of a new France, are leaving him, now that they have discovered his Roman and Papal tendencies. The generality of students have, until now, kept an expectant attitude.

On the other hand, philosophy has founded no school to educate the young. M. Taine, who wished to be buried by Pasteur Holland, and put in his hands the education of his family—M. Taine himself used to deplore the absence of leaders. Historians, as Michelet, Ed. Quinet, Pelletan, H. Martin, have not succeeded in popularizing their ideas. Protestants must do what others have failed to accomplish, and they will show France the way of a new and better life.

A social work has been organized among students through the efforts of MM. Couve, Jean Monnier, and James B. Reynolds, a young American. A good, non-partisan newspaper would prove a powerful help in this direction, and would represent and encourage all reform movements. It would be acceptable and helpful for the family—the only one of the kind, I fear, among all the papers of Paris—for among its contributors would be such men as Professor Jalabert, Raoul Allier, Pasteur Wagner, the author of "Youth,"[1] Wilfred Monod, Henri Merle d'Aubigné, Ph. Godet, and such writers as the Ctesse. de Gasparin and many other distinguished French women.

The Board of Management has a remarkable opportunity of purchasing at a relatively small cost a daily paper published for many years past, bearing a well-adapted title, and the offer needs a prompt answer. The difficulty lies in the fact that Protestants are scattered throughout France, and are generally poor, with few exceptions, several of these being still conservative, who do not realize all the power of the press.

Americans understand far better than people in the Old World that such a work can be published only on a regular financial basis.

We need financial help, which can be given by subscribing to the stock of the company, which cannot fail to pay.

Any particulars may be obtained from me concerning this enterprise, care of Rev. A. F. Beard, D.D., Bible House, New York.

A great effort is being made in France, by active and practical men, toward this object. American Christians have shown such sympathy to us by foundations such as the Y. M. C. A. Building, in Paris, by Mr. James Stokes, that French Protestants turn to America in an hour like this for a journal which will stand as a beacon-light for the Old World. We hope, therefore, that the great American public will take a lively interest in this time of need for a scheme that would become an important fraternal link between two great nations, in restoring at the same time the old and despised Huguenot family in her own troubled country.

Arthur H. G. de Rougemont.

## Flowers for the Poor

*To the Editors of The Outlook:*

Thanks to the aid and sympathy of our friends, our plan of distributing flowers and plants among the tenement-house population in this part of the city is receiving so much support that we have obtained free delivery from all express companies entering New York. To avoid trouble and expense, all parcels of flowers or plants should hereafter be sent directly to us—The University Settlement, 26 Delancey Street—express free, instead of via the New York Fruit and Flower Mission as before. We appeal for flowers and plants for the tenement-houses, for the sick poor and unfortunate, for homes where sunlight seldom or never enters and which need the gladness flowers bring; for children who only know enough of flowers to beg piteously for them and to wait patiently for hours before our door hoping for the flowers we are too often unable to give. There are too many disappointed faces and too few bright and happy ones.

We hope that sometime there shall be at least one plant to brighten every tenement home and one flower to gladden the heart of every child in this district. Will not the readers of The Outlook help us to accomplish this? Send us plants or flowers, wild or cultivated, as many and as often as possible. Boxes under twenty pounds in weight addressed to the *University Settlement, 26 Delancey Street*, will be delivered at any time, *express free*, by all express companies entering New York. To avoid trouble with local agents, mark parcels "Collect in New York," and we will arrange it with the express companies. Contributions of money are also necessary to carry on this work, and would be most thankfully received. *

University Settlement,
26 Delancey Street, New York.

[1] Dodd, Mead & Co., New York.

## From the Far West

*To the Editors of The Outlook:*

We are seventy miles from the nearest railway station. Have none of the luxuries and few of the comforts of civilization. The sons and daughters of the sturdy settlers building homes here are growing up without any facilities whatever for mental improvement. I have seen nothing whatever among them in the shape of reading-matter except a few copies of the detestable ten-cent trash.

Are there not many friends who would gladly contribute from one to a dozen volumes each of old books which would never be missed at home? If such friends will take the trouble to collect and send them, I will see all charges paid and organize a society for the care and preservation of the books. The good such help might do the young people here is not to be estimated by earthly minds.

If books are sent by freight, please ship to Dr. J. D. Ballard, Cloud Chief, O. T., via Minco, I. T.

If by mail, simply Dr. J. D. Ballard, Cloud Chief, O. T.

## Strange Types of Mankind

There are few more interesting or more difficult subjects of scientific investigation than the origin, relations, and development of the various races of man. Whence came the American Indians? Whence came the Ainos of Japan? Just as we here in America find ourselves in contact with the survivors of an ancient people whose origin is involved in obscurity, so the Japanese, who have shown such a remarkable aptitude for the adoption and development of European ideas of civilization, live neighbors to a savage race whose peculiarities they have begun to study with keen interest.

New facts and theories concerning these mysterious people have recently been set forth both in Europe and America. As to the Ainos, the conclusion has been reached by some students that they exhibit, to use Mr. MacRitchie's expression, "unmistakable traces of near descent, by at least one line of their ancestry, from the most crude form of humanity."

Just what the "most crude form of humanity" was, no one can yet say. The men who dwelt in caves, and fought for their possession with hyenas and bears, were undoubtedly a very crude race, and yet their remains indicate that they were distinctively human in all their characteristics.

The supposed race, some of whose skeletons have been found in Belgium, with low heads, big jaws, and crooked thighs, were crude representatives of humanity, but no one can assert that they were the crudest.

The studies which ethnologists are now making of the Ainos are greatly aided by the remarkable artistic ability of the Japanese, who have entered with spirit into the investigation of the life and peculiarities of the savages, and whose colored sketches depict them and their surroundings with much vividness.

In regard to the American Indians, Dr. Ten

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Kate has announced the opinion that they do not represent a type of mankind which can be called exclusively an American type, but that they present the characteristics of the yellow or Mongolian races. He qualifies this, however, by declaring that he does not mean to say that "the American aborigines are Mongolians in the strict sense of the word, or that America has been populated from Asia."

He frankly confesses that he does not know "where the Indians came from." It seems, then, that there is plenty of room yet for investigation and discovery in regard to the origin of our "red men," whose history is the romance of the Western World.—*Youth's Companion.*

## Wooden Money in England

Wooden money, in the shape of Exchequer tallies, was, prior to the establishment of the Bank of England in 1694, current in this country. Tallies was the name given to the notched sticks formerly in use in England for keeping the accounts in the Exchequer. They were square rods of hazel or willow, inscribed on one side with notches indicating the sum for which the tally was an acknowledgment, and on two other sides with the same sum in Roman characters.

When the transaction was completed the tally recording it was split lengthwise, so that each section contained a half of each notch and one of the written sides. One half, called the tally or check, was given to the person for whose service it was intended; the other half, called the counter tally, was retained in the Exchequer until its corresponding tally should be brought in by the person who had last given value for it.

It thus became a current token representing cash. After the establishment of the Bank of England, Government payments were made through its agency. The use of tallies in the Exchequer was abolished by Statute 23, George III. The old tallies were, by the Act 4 and 5, William IV., ordered to be destroyed, and it was burning them that caused the conflagration by which the old Houses of Parliament were demolished.—*London Tid-Bits.*

## James Parton on the Writing of Biography[1]

Newburyport, Mass., Dec. 8, 1888.

*Dear Sir:*

I am glad to learn from yours of yesterday hat we are to have a biography of so interesting and marked a character as the lamented Roscoe Conkling, and I should esteem it a privilege to render any assistance toward it in my power.

The great charm of all biography is the truth, told simply, directly, boldly, charitably.

But this is also the great difficulty. A human life is long. A human character is complicated. It is often inconsistent with itself, and requires nice judgment to proportion it in such a way as to make the book really correspond with the man, and make the same impression upon the reader that the man did upon those who knew him best.

*Your* difficulty will be to present fairly his less favorable side; but upon this depends all the value and much of the interest of the work.

My great rules are:

1, To know the subject thoroughly myself; to index fully all the knowledge in existence relating to it; 3, to determine beforehand where I will be brief, where expand, and how much space I can afford to each part; 4, to work slowly and finish as I go; 5, to avoid eology and apology and let the facts have their ctural weight; 6, to hold back nothing which e reader has a right to know.

I have generally had the great advantage of ving my subjects warmly, and I do not believe we can do justice to any human creature ess we love him. A true love enlightens, not blinds, as we often see in the case of thers who love their children better, and o know them better, than anybody else ever s.

With regard to New York, I am always going there, but never go; still, I may have to go soon, and I will go anyway if I can do anything important or valuable in the way you suggest—but not "professionally," except as an old soldier helps a recruit.

Very truly yours, JAMES PARTON.

—*From McClure's Magazine.*

[1] This letter was written to the Hon. A. R. Conkling, of New York City.

## A Literary Estimate

The "new criticism" again! In a notice of the works of the great Hungarian novelist, Moritz Jokai, the "Pester Lloyd" gravely observes that up to the publication of his latest story, Jokai has used exactly 70,816,464 letters. The compiling of a concordance to an author is a severe work, but it is arithmetical child's play compared with the novel feat of reckoning up the precise amount of debt to the alphabet. But the very newest criticism is not to end here, it would seem, for the critic goes from the A B C book to the compositor to inquire the exact weight of the type used for Jokai's 70,000,000 and odd letters. He is informed that Jokai's contributions to the national literature, estimated from the leaden point of view, weigh nearly 35,500 kilogrammes. "If the type was laid lengthwise," says our end-of-the-century critic, "it would extend to a distance of 145 kilometers;" that is, say, about 90 English miles. "While," he continues, "if it were piled up on end it would attain to an elevation 48 times as high as the Eiffel Tower." This is certainly treating Jokai as a man of letters.—*Westminster Gazette.*

## "Who's Got the Button?"

"Last Sunday," said the clergyman to his congregation, "some one put a button in the collection-bag. I won't mention names. I will merely say that only one individual in the congregation could have done so, and I shall expect the same member, after the service, to replace the button with a coin of the realm."

After church a well-to-do but close-fisted individual sought an interview with the clergyman in the vestry.

"I—er," he began, hesitatingly, "must apologize, sir, for the—er button incident, which I can assure you was quite an accident. I happened to have the button in my waistcoat pocket, together with a quarter, and took out the former by mistake. However, sir, here is the quarter."

"Thank you," said the clergyman, taking the quarter, and gravely handing him the button.

"By the by, sir," said the man, "I cannot understand how you should have known that it was I who—er—committed the—er—much-to-be-regretted mistake."

"I didn't know," replied the clergyman.

"Didn't know! But you said, sir, that only one individual in the congregation could have done so."

"Just so. You see, sir, it is scarcely possible that two individuals could have put one button in the bag; is it, now?" asked the clergyman, with a bland smile.

It was so much easier for the button-contributor to say "good-day" than to answer this puzzling question that he made his bow at once.—*Boston Globe.*

## Church Money

It is said that the people of New Zealand look down upon copper coins and will never use them if they can help it. An English clergyman who had one day taken the place of another preacher in Auckland says that in the collection of something over eight pounds there were two hundred and fifty-six threepenny pieces and only four coppers.

It is so well understood that these smaller silver coins will be used in church collections that the threepenny pieces have received a name.

One day a young lady wanted some small change from a Chinaman, who was the family grocer, and he drew out a handful of coppers.

"Oh, no, I don't want that!" she said.

"Ah, I see what missey wants," said he. "Churchy money!" And he handed over a quantity of threepenny pieces.

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# Recreation Department The Outlook

**Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.**

## How to See the White Mountains

If any reader desires to make a tour of the White Mountains, and will indicate what points he especially wishes to visit, the Recreation Department will be glad to lay out an interesting trip, taking in as many of the principal places as is possible in the time proposed. Write, stating the price you are willing to pay for board and the length of time you desire to be away from home. Full printed information as to routes from your home, and points of interest en route, will be sent without charge by return mail. Some of the principal points in the White Mountains are as follows:

| | |
|---|---|
| Bethlehem, | Holderness (Ashland), |
| Colebrook, | Laconia, |
| Franconia, | North Woodstock, |
| Jefferson, | Sugar Hill, |
| Littleton, | Fabyan's, |
| Profile House, | Intervale, |
| Flume House, | Gorham, |
| Crawford House, | Whitefield, |
| Mt. Washington, | Mont Vernon, |
| Jackson, | Plymouth, |
| North Conway, | Lisbon, |
| Glen House, | Lower Bartlett, |
| Center Harbor, | Twin Mountain, |
| Connecticut Lake, | Mt. Washington. |

Address the RECREATION DEPARTMENT, THE OUTLOOK, Clinton Hall, Astor Place, New York.

The Recreation Department is ready to give the same information in regard to any other section in the world on request.

### This Summer

If you want rest and change, buy a ticket to Hotel Champlain, the superb summer hotel of the North. Take sleeping-car from New York and you will wake in the morning in another climate amid the most delightful surroundings. "D. & H." R. R. station and steamboat landing in Hotel grounds. The Hotel Champlain, from its magnificent situation on a lofty bluff overlooking Lake Champlain (three miles south of Plattsburg, N. Y.), commands an extended view of both the Adirondack and Green Mountains, and affords unequaled opportunities for sport and recreation. This historical locality is full of romance and charm. Fishing and hunting, yachting and canoeing, riding and rambling, bathing and dancing—every variety of entertainment. Special inducements are offered to young men desiring to camp out along the lake shore or in the extensive hotel grounds and woods. The house is strictly first-class. Illustrated book and circular may be had on application to the manager, Mr. O. D. Seavey, at the New York office, care Lincoln National Bank, Forty-second St.

### World's Fair Station, Chicago

All trains of the Michigan Central, "the Niagara Falls Route," stop at, and baggage can be checked to and from, Hyde Park Station (Fifty-third Street), three blocks from the Exposition Grounds and in the center of the World's Fair Hotel district. Additional stops are made at Thirty-ninth Street and Twenty-second Street, and all trains now arrive at and depart from New Central Station, Park Row and Twelfth Street, on the Lake Front, Chicago. For World's Fair Folder, containing valuable information, write to W. H. Underwood, Eastern Passenger Agent, Buffalo, N. Y.

### Map of the United States

A large, handsome Map of the United States, mounted, and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address, on receipt of fifteen cents in postage, by P. S. EUSTIS, Gen'l Pass Agent, C., B. & Q. R. R., Chicago, Ill.

The new Road Maps of Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut, published by Geo. H. Walker & Co., 160 Tremont St., Boston, are model pocket maps. They are published in sections, each showing all the roads and points of interest. The coloring is very artistic and the paper of excellent quality. Price 50 and 25 cents each section.


**TRAVELERS** (*Formerly Appleton's*) **Ready Reference GUIDE**

**OFFICIAL TIME TABLES** of Railroads and Steamboat Lines, Maps, Population, etc. Also contains a Summer Tourist Guide, showing how to reach resorts and where to get detailed information about them. **Pocket size, 25 Cents per copy.** For sale by all newsdealers or mailed on receipt of price by KNICKERBOCKER GUIDE CO., 24 Park Place, New York.

*Established 1830*

**BAZAR DU VOYAGE**

**TRAVELERS' OUTFITTERS**

**No. 1 Wall Street, cor Broadway, New York**

RELIABLE TRUNKS AND BAGS

Steamer-chairs rented for $1 each the round trip.

*Send for our Outfit List—Mailed Free.*

## FOREIGN HOTELS

**European Summer Resort.**

*University town of Innsbruck, Tyrol, Austria,* **1,900** feet above the sea, with dry, bracing climate.

**HOTEL TIROL**

Large, airy, sunny rooms, well furnished; superior cuisine; modern conveniences. Charming Excursions made. Eminent medical care if desired. Best references. Illustrated pamphlets on application. CARL LANDSEE, Prop.

**Interlaken (Switzerland)**

**HOTEL ST. GEORGES, PENSION**

Principal Walk. Open all the year. Good Second-class Hotel; 75 beds; restaurant in the garden; excellent service; moderate charges; omnibus at the station.

C. LICHTENBERGER, Prop'r.

## RESORTS

### California

**LOS ANGELES: The Hollenbeck**

Illustrated book describing Southern California sent on request by A. C. BILICKE & CO.

### Colorado

**CASCADE CAÑON, Colorado**

**The GEM of the ROCKIES**

In the PINE, BALSAM FIR, and SPRUCE REGION.

**THE HOTEL RAMONA and THE CASCADE HOUSE**

open July 1st, 1893. Send for illustrated circular as to rates for hotels and cottages to *Harry Watcham, Manager.*

**COLORADO SPRINGS, Colo.: The Antlers**

Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, *Proprietor.*

**IN AMERICA'S CITY OF SUNSHINE**

**• DENVER •**

ARE

**The HOTEL METROPOLE** EUROPEAN PLAN

AND

**The BROWN-PALACE HOTEL** AMERICAN PLAN

ABSOLUTELY FIRE-PROOF BUILDINGS

SEND FOR ILLUSTRATED WORK

### Connecticut

A BEAUTIFUL SUMMER RESORT
ALWAYS COOL AND NO MOSQUITOES

**Indian Harbor Hotel**

**GREENWICH, CONN.**

**Opened Thursday, June 22**

B. H. YARD, - - PROPRIETOR.

Situated on Long Island Sound, 28 miles from New York; 46 minutes from Grand Central Depot. Send for descriptive pamphlet.

### Connecticut

**Litchfield Hills**

**LAKE VIEW HOUSE**

**LITCHFIELD, CONN.**

1,200 feet elevation; mountain spring water; perfect drainage; splendid drives and shady walks; table first-class; musicales twice a week; billiards, bowling, and tennis; splendid view of the largest lake in Conn. Send for circulars, diagram, and rates. A. S. PENDRY, Prop.

**Moseley's New Haven House**

one of the most famous old hotels in New England, has been enlarged and modernized in all arrangements; passenger elevator; opposite Yale University; handy to the business district. New Haven has unusual attractions in its parks and drives to the shore. The proprietor offers *rooms and board by the week during the months of* July and August at reduced rates. SETH H. MOSELEY.

**Pequot House and Cottages**

**NEW LONDON, CONN.**

Will open early in June under management of BLANCHARD & HAGER (formerly of Hotel Marlborough, New York). Send for circular and terms.

**NEW BEARDSLEY HOUSE** WEST WINSTED, Conn.

Fourth year under present management. Send for descriptive pamphlet. GEO. H. SPENCER, Prop'r.

### Illinois

**WORLD'S FAIR ACCOMMODATIONS**—Location convenient and desirable. Rooms and board from $1.50 per day up, for each person. References given. Address H. C. McKeon, 3721 Lake Ave., Chicago

**WORLD'S FAIR GUESTS** *desiring rooms near* Jackson Park address Miss PADDOCK, 4344 Greenwood Avenue, Chicago. Terms $1.00 to $1.25 per day, each person. References given.

### Maine

**OTTAWA HOUSE**

**Cushing Island, Me.**

The highest, healthiest, and most charming spot on coast of Maine. "Noted resort for sufferers of Hay-fever." Send for circular. N. Y. Office, Hotel Jefferson, 15th St., two doors east Union Sq.

ELMER F. WOODBURY, Manager, Portland, Me

**KITTERY POINT, MAINE**

**PEPPERRELL HOUSE**

Four miles from Portsmouth, N. H. A pleasant, healthy, and quiet summer resort. Seashore and country combined. Safe boating. Good fishing. For descriptive circular, terms, etc., address E. F. SAFFORD, Prop.

**THE WALDO HOTEL**

**AND COTTAGES, Little Chebeague Island Casco Bay, Portland, Me.,** opens June 26, 1893 For circular and rates apply to SIDNEY W. SEA.

**SULLIVAN HARBOR, MAINE MANOR INN**

Opposite Bar Harbor.

For circular address W. O. EMERY, Sullivan, Me

**YORK BEACH, Hotel Rockaway**

Grandest views on Maine Coast. Surf-bathing. Beautiful drives and walks. H. A. MITCHELL

**York Beach, Maine DONNELL HOUSE**

Opens in June. Long Sands, a firm, hard beach nearly two miles in length, lies in front of the house. Country and seashore combined. Sea fishing, boating, and bathing. Farm connected. Splendid drives and walks. Spring water. Send for booklet. B. G. DONNELL, Manager.

**HOTEL ALBRACCA**

**YORK HARBOR, MAINE**

**New House. Third season will open June 1.**

*Write for circular.* W. L. BAKER, Pro

**York Harbor, Maine**

**MARSHALL HOUSE**

Opens June 26. E. S. MARSHALL, Proprietor


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Maryland

# Deer Park and Oakland

ON THE CREST OF THE ALLEGHANIES

**(Main Line B. & O. R. R.)**

SEASON OPENS JUNE 15th, 1893

Rates, $60, $75, and $90 a month, according to location. Address

GEORGE D. DESHIELDS, Manager, Cumberland, Md., up to June 10; after that date, either Deer Park or Oakland, Garrett County, Md.

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**THE ST. JAMES HOTEL,**
**Charles and Center Sts.,**
(European Plan.) **BALTIMORE.**

**THE ALBION HOTEL,**
**Read and Cathedral Sts.,**
(American Plan.) **BALTIMORE.**

These hotels, situated in the most fashionable section of the city, offer exceptional advantages to families and tourists. Send for illustrated souvenir guide to Baltimore.

**GEO. F. ADAMS, Manager.**

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Massachusetts

## AMHERST, MASS.

PRIVATE BOARD

with appointments of better-grade city house should prove attractive to those desiring unusually good table and service. House corner of street fronting common which is covered with huge elms. Town overlooks Holyoke Range and Connecticut River Valley. 2½ hours from Boston. C. M. HOUGHTON, Amherst, Mass.

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# Hotel Bellevue

**EUROPEAN PLAN**

Beacon Street, - BOSTON

S. R. SMITH, Manager.

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## DUXBURY, MASS.

# Powder Point House

and the **Grove House** and **Cottage** of Powder Point School will be open for boarders from July 1 to Sept. 2. On Duxbury Bay. Boating, bathing, tennis-courts, shade-trees. $10 to $12 a week. Send for pictures.

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**DELIGHTUL SUMMER RESORT.**—Seaview House. Faces the ocean; is opposite Monomony Point; good bathing, fishing, boating, pine groves, and charming drives; terms reasonable; also cottages to let from $100 to $500. Address R. ELDRIDGE, Harwich Port, Cape Cod, Mass.

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**MARBLEHEAD.** ROCKMERE POINT. Cove Cottages will accommodate a few summer **boarders**; large, airy rooms; fine views; prominent headland; grounds and beach for bathing, boating, and fishing **private for our guests.** Address J. R. GILES.

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## NANTUCKET, MASS.

**VERANDA HOUSE** will open June 15, under same management as previous years. To those seeking a pleasant, homelike resting-place, this house presents all the attractions that can be desired. Address Mrs. S. G. DAVENPORT.

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## OCEAN HOUSE SWAMPSCOTT, MASS.

**The Leading Resort near Boston**

175 well-furnished rooms, all modern conveniences. Beautiful scenery, good roads, bathing, sailing, and fishing. Society the best. Special rates for June and September. Open June 18th.

MARCELLUS W. CARTER, Prop'r.

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**HORSE NECK BEACH, Westport,** 13 miles south of New Bedford; splendid warm surf-bathing; magnificent beaches; place for perfect rest and quiet; good fishing, shooting, sailing; Ocean Cottage open until Oct. 15.

JOSIAH WOOD, 84 Allen St., New Bedford, Mass.

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Minnesota

## HOTEL METROPOLITAN ST. PAUL, Minn.

*Only fine European-Plan Hotel* in the Northwest, with superior Café and Service. Rooms $1.00 upwards.

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**HOTEL RYAN, St. Paul, Minn.**—Leading hotel of the city. Cuisine of superior excellence. Fireproof. Service unsurpassed. *Rates, $2, $2.50, $4, $4.50, and $5.* EUGENE MEHL & SON.

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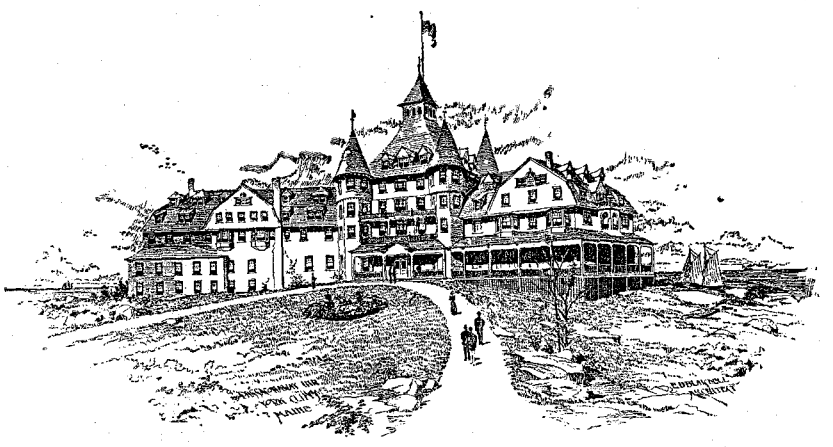
# PASSACONAWAY INN

YORK CLIFFS, COAST OF MAINE



ROMER GILLIS, MANAGER

**This New Resort opens July 1st. For Rates and Information address**

**YORK CLIFFS IMPROVEMENT CO.**

**71 Broadway, New York**

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## White Mountains, N. H.—PROFILE HOUSE and Cottages

The largest of the leading summer Hotels, with a patronage of the highest order, situated in the beautiful Franconia Notch, which possesses many points of attraction unequaled in New England. Open to Oct. 1st. For rooms address Taft & Greenleaf, Profile House, N. H. Also

## THE FLUME HOUSE

in Franconia Notch, five miles from the Profile House. Most desirable for families and parties wishing for a long season in the Mountains. Open to Oct. 20th.

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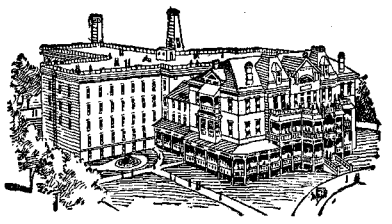
Michigan

# SUMMER AT ALMA MICHIGAN



Alma Sanitarium

Too much cannot be said of the delightful climate in this particular section. Unusually even, never experiencing the extremes of heat or cold. **Free from Malaria.** *If you are looking for health, rest, or recreation, write for a copy of our new book.* Address ALMA SANITARIUM, Alma, Mich.

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New Hampshire

## CENTENNIAL HOUSE BETHLEHEM, N. H.

Open from June 20th to Oct. 15th. Send for circulars.

L. M. KNIGHT, Prop.

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**FRANCONIA, WHITE MTS.**

# THE ELMWOOD

Now open, under new management. Send for circular.

G. PUTNEY, Manager, Franconia, N. H.

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**WHITE MOUNTAINS,**
THE FRANCONIA INN,
FRANCONIA, N. H.
ELEVATION 1,500 FEET.
Many improvements and alterations this season.
PECKETT BROS., Proprietors.

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**MT. LAFAYETTE HOUSE, Franconia, White Mountains, N. H.**—A delightful summer resort among the mountains. Now open. Send for circular. RICHARDSON BROS., Proprietors.

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New Hampshire

# Holderness, N.H.

**THE ASQUAM HOUSE,** on Shepard Hill, has one of the most charming and picturesque situations in the whole mountain region; overlooking Asquam Lakes; located near St. Peter's-in-the-Mount Episcopal Church; tenting, bathing, boating, fishing. Send for illustrated descriptive book. LEON H. CILLEY, Proprietor.

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## BELLEVUE HOUSE INTERVALE, N. H.

Open to November 1. Send for booklet.

J. A. BARNES' SONS.

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## ISLES OF SHOALS

# OCEANIC HOTEL

**(Off Portsmouth, N. H.)**

**LAIGHTON BROTHERS,**

**Open until Oct. 1.**

Star Island, ten miles from Maine and New Hampshire coasts; charming climate, even temperature; bathing, boating, fishing. Send for illustrated circular.

Railroad, sleeping-car, and stateroom tickets, and baggage checked for all points at ticket office in hotel.

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## CARTER NOTCH HOUSE

**and Cottage, Jackson, N. H.** Beautiful drives; mountain and intervale scenery. Trout fishing. Send for circular. J. M. PERKINS & SON, Prop'rs.

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**JACKSON, N. H.**

## EAGLE MOUNTAIN HOUSE AND HALL

Elevation 1,100 feet; no fog or mist; dry and cool. The new hall has 18 sleeping-rooms, all en suite, reading-room, and a hall 32x45 for dancing, theatricals, etc. Write for circular. C. E. GALE, Proprietor.

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LEN ELLIS HOUSE, at Jackson, in the White Mountains, New Hampshire, has all the improvements, conveniences, and attractions of the well-kept summer hotel. Service and table good. A large hall fitted up for dancing, theatricals, and other amusements. Spend your summer here. Interesting booklet, containing many views, sent by S. M. THOMPSON, Jackson, N. H.

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## WHITE MOUNTAINS HIGHLAND HOUSE

Jefferson Highlands, New Hampshire. Elevation 1,650 ft. Reduction for September. Send for circular. J. L. POTTLE.

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### New Hampshire

**MELVIN VILLAGE, N. H.** TWIN OAKS FARM
Good beds, table; cool nights; wide piazzas, with hammocks; large stable; nice grove; grounds for summer games; $5; adults preferred. Address L. B. TREAT.

# The Wentworth
**Newcastle, N. H.**
**Railroad Station, Portsmouth, N. H.**
Thirty minutes distant, where coaches from the house meet every train.
*The Fashionable Resort of the North Shore*
**Open for the Season July 1**

# New Rockingham
**Portsmouth, N. H.**
*FINEST HOTEL IN THE COUNTRY*
Popular and convenient stopping-place for tourists en route to or from the Mountains, Canada, or resorts of Maine.
**Frank Jones,** Proprietor. **W. K. Hill,** Manager.

**SUGAR RIVER HOUSE, Newport, N. H.**—Pleasantly situated on Main St.; shady grounds; first-class table; temperance house; terms, $5 to $7.
JOSEPH SENNOTT, Prop.

# The Grand
MONT VERNON, N. H.
1,200 feet above sea-level, overlooking miles of beautiful scenery of Southern New Hampshire. Pine grove; pure air, pure water. Bowling, billiards, tennis, choice orchestra; good livery. For terms, pamphlets, and full particulars address
WADE & CAMPBELL, Managers.

# Pittsfield, N. H.
## The Maplehurst
Now open. Accommodations for 125 guests. Beautifully located; perfect sanitary arrangements; pure running water; fresh milk and vegetables from farm. Livery connected. A. R. WENTWORTH, Prop.

# Glen House
**WHITE MOUNTAINS, N. H.**
One of the greatest health and pleasure resorts on the continent. Location unparalleled.
**NOW OPEN**
**Address C. R. MILLIKEN, Proprietor.**

**White Mountains, N. H.**
## TWIN MOUNTAIN HOUSE
Most central location in the mountain region.
**Now open**
For descriptive circular and rates address
WM. A. BARRON, Manager.

### New Jersey

**THE ALHAMBRA,** S.W. Cor. Sewell Ave. and Heck St., **Asbury Park, N. J.** Easy of access to the beach and lake. Terms moderate.
WM. I. GILL, Prop.

**HOTEL BRUNSWICK**
**ASBURY PARK, N. J.**
The Leading Hotel in every respect. Finest location on the New Jersey coast. Address
MORGAN & PARSONS.

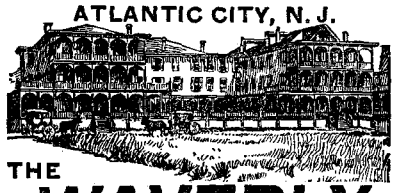
**GRAND AVENUE HOTEL** ASBURY PARK, New Jersey
Modern improvements; steam heat. Open all the year.
L. SILL, Prop'r.

### New Jersey

# OCEAN HOTEL ASBURY PARK, N. J.
Largest and leading hotel. On the principal Avenue, near the Beach. The house has modern improvements, and is in every respect a comfortable house.
GEO. L. ATKINS & SONS, Owners and Proprietors.
Winter resort, **BROCK HOUSE, Enterprise, Fla.**

**TRENTON HOUSE, Asbury Park, N. J.**—Sixteenth season. Near the ocean and Wesley Lake. Superior table and service. Artesian water and perfect sanitary arrangements. Mrs. M. F. Wagner, P. O. Box 1003.

**ATLANTIC CITY, N. J.** "THE HEWITT"
Penna. Ave., Near the Beach.
Modern conveniences. WALTER S. IVES & CO.

**ATLANTIC CITY, N. J.**

THE
# WAVERLY
Has all the modern improvements. Sea water Baths on each floor. Perfect drainage, etc.
**L. T. BRYANT.**

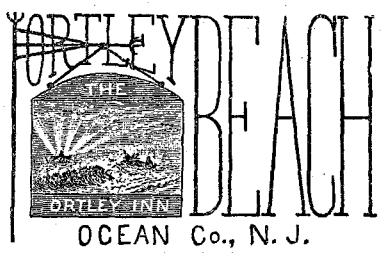
**PINE GROVE HOUSE, Brown's Mills-in-the-Pines, N. J.**—Modern conveniences. Good table. Open the year round. Terms reasonable.
CHAS. SMIRES, Prop'r.

**THE ALDINE** CAPE MAY, N. J.
Near the beach. Sun parlors, baths, steam heat, etc. First-class accommodations. THEO. MUELLER, Prop.

**HOTEL DEVON** CAPE MAY, N. J.
Open all the year. Modern conveniences. Terms reasonable. Mrs. T. R. BROOKS, Prop.

# THE ABERDEEN
**Longport, N. J.**
"The Ideal Seashore Resort." Now open.
KITTS & LAMBORN.

# The Lafayette
Ocean City, N. J.
On the beach. Fine situation. Everything first-class.
MISSES CRETH.



OCEAN Co., N. J.
Send for circular.

# OCEAN CITY, N. J.
**A Favorite Resort**
For quiet and refined people. No intoxicating liquors allowed sold in the city. Send for prospectus.
G. P. MOORE, Mayor.

**WESLEY HOUSE, Ocean City, N. J.**—Fine location near the beach. Terms reasonable. Cor. Wesley Ave. & Eighth St. Send for circulars.
W. E. COX.

**PARK HOUSE, Summit, N. J.**
Modern conveniences; steam heat; open fires; piazzas under glass. S. N. SEVERANCE & SON, Props.

**HEALTH RESORT**
## BAKER HOUSE, Vineland, N. J.
Pure air, pure water, no malaria. Open year round. Terms $2 per day, $7 to $10 per week.
S. R. FOWLER, Prop.

**VINELAND, N. J.** GROVE HOUSE
Beautifully situated. Modern conveniences. Everything first-class. New York references.

### New York

# Delavan House
**ALBANY, N. Y.**
Centrally located. A pleasant house for Tourists.
HURTY & MOORE, Props.

**ADIRONDACKS**
# The ALGONQUIN
**Lower Saranac Lake**
Open to Nov. 1st. Elevation about 2,000 feet. Boating, Fishing, Lawn-tennis, Orchestra, etc. Cuisine and service first-class. Illustrated book on application.
JOHN HARDING, Algonquin, N. Y.

**ADIRONDACK MOUNTAINS**
# HOTEL AMPERSAND
**On Lower Saranac Lake**
**Open for the Season**
For Illustrated Pamphlet and plan of rooms address
**EATON & YOUNG, - Managers,**
Ampersand, Franklin Co., N. Y.

**ADIRONDACKS—Crystal Spring House.** Under entirely new management. Arrangements modern; terms reasonable. Address ROBESON & SHARLAND, Bloomingdale, Essex Co., N. Y.

**BLUE MOUNTAIN HOUSE, Blue Mountain Lake, N. Y.** TYLER M. MERWIN, Proprietor. Finest view of Lakes and Mountains in the ADIRONDACKS. Good boating and fishing. Free from Hay Fever. Open all the year. Terms reasonable. Send for circulars.

**ADIRONDACKS**
## "Maple Lodge," Blue Mt. Lake
**HAMILTON CO., N. Y.**
During the past few months we have made many improvements, and are now prepared to receive those who are looking for a delightful summer home. First-class accommodations. Send for circular. Henry C. Crane, Prop.

# LAKE VIEW HOUSE
**Bolton-on-Lake-George, N. Y.**
**Open June 10th**
FOR CIRCULARS AND INFORMATION ADDRESS
**R. J. BROWN, Prop.**

## Cool Place
# SCRIPTURES
**Say So**
**Austral Hotel, Brentwood, L. I.**
S. H. SCRIPTURE, Proprietor.
Formerly Manager Hotel St. Charles, Hunter, N. Y.

WHEN IN BUFFALO STOP
AT THE GENESEE. NIAGARA
FALLS FORTY MINUTES AWAY

# HOTEL ALGONQUIN
**THOUSAND ISLANDS**
**CAPE VINCENT, New York**
Black bass fishing. Now open. Rates: transient, $2 to $3 per day; weekly, $12 to $21. Special rates to families. For information address
F. D. MIDDLETON, 182 Duane St., New York.

**ADIRONDACKS**
# BANNER HOUSE
**CHATEAUGAY LAKE, N. Y.**
Now open. Accommodations from $8.00 up.
For circulars address J. S. KIRBY, Proprietor.

**HOTEL FENIMORE**
**Otsego Lake, Cooperstown, N. Y.**
Now open. Send for circulars. E. WHIPPLE

**THE EMBER** Cornwall-on-the-Hudson
Open to December. Reached by West Shore R.R. and Steamer Mary Powell. W. B. ELMER, Mgr.

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New York

## The Jackson Sanatorium

**DANSVILLE, NEW YORK**

(ESTABLISHED IN 1858.)

Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.

**Personal Care of experienced Physicians.** All valuable forms of treatment. Provision for rest, recreation, and amusement.

Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.

On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc., address J. ARTHUR JACKSON, Sec'y.

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**ADIRONDACK MOUNTAINS** Elizabethtown, N. Y.

**MANSION HOUSE**

First-class family hotel, refurnished and improved. One of the finest locations. Moderate terms. Descriptive circular. S. J. LAMSON & CO., Props.

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**ADIRONDACK MOUNTAINS**

**The Windsor, Elizabethtown, N. Y.**

Strictly first-class; all modern improvements; running spring water; moderate prices; positively no mosquitoes or malaria. Circulars of ORLANDO KELLOGG, Prop.

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**AMONG SHAWANGUNK MOUNTAINS.**—3½ hours from N. Y.; one mile from depot; accommodates 15; neat, comfortable home; terms $6 to $9. Address West End Cottage, Box 176, Ellenville, N. Y.

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## MUNNATAWKET HOTEL

Also **MANSION HOUSE AND COTTAGES**

**Fisher's Island, New York**

40 minutes from New London; cottages to rent, beautifully located and fully furnished. Commanding views of Ocean and Sound; finest of bathing and fishing; modern improvements; vegetables, milk, and poultry from Island farm. Write for prospectus. W. C. WHITE.

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**DE SILVA HOUSE, Catskills.**—Farm Boarding House. Accommodates 40; elevation 2,000; fishing; guarantee trout plenty—if not, no charge; good conveyances; lawn tennis; freedom; home comforts; daily mail; healthiest place in the mountains. Open June 10. Address A. W. & J. M. DE SILVA, Grant's Mills, Delaware Co., N. Y.

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**Accommodation for 5 Adults in Private Cottage in Catskill Mountains**

Fresh vegetables, eggs, etc. Trout fishing. Address TUXEDO COTTAGE, Griffin's Corners, Delaware County, N. Y.

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**ISLAND HARBOR** HAGUE ON LAKE GEORGE

A quiet home for families. Terms reasonable. A. C. CLIFTON, Prop., Hague, Warren Co., N. Y.

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**MOUNTAIN SIDE HOUSE, Hunter, Greene Co., N. Y.** (Catskills). Beautiful location; fine drives. Fresh milk and vegetables from farm. Special rates to families. Now open. Mrs. C. S. HUGGANS.

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## Adirondack House

**KEENE VALLEY, N. Y.**

Accommodates 200. Hot and cold water on every floor. Electric bells, baths, open fireplaces, latest sanitary system. Table first-class. Good fishing and hunting in season. Send for circulars. SOLOMON KELLEY, Proprietor.

---

**CATSKILL MOUNTAINS—Kiskatom Retreat House.** Twenty-first season; newly furnished; $6 to $8 per week; free boating and fishing. G. W. FISHER, Kiskatom, Greene County, N. Y.

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**ADIRONDACKS—Flume Cottage, Keene Valley, N. Y.** Heart of Mts.; beautiful, elevated; comfort, rest; capacity 35; excursions conducted by prop.; circular written by guests; $8 and $10 from June 20.

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**Keene Valley, N. Y.** **TAHAWUS HOUSE**

Nearest Hotel to summit of **Mount Marcy.** In immediate vicinity of fine hunting and fishing. The **Tahawus,** in its present enlarged condition, will be the largest house in **Keene Valley.** It will accommodate, together with its cottages, etc., 175 guests. would solicit the patronage of all our old friends, here they will find a hearty welcome. Address GEO. W. EGGLEFIELD.

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**THE ANTLERS** CANON POINT, Lake George, N. Y.

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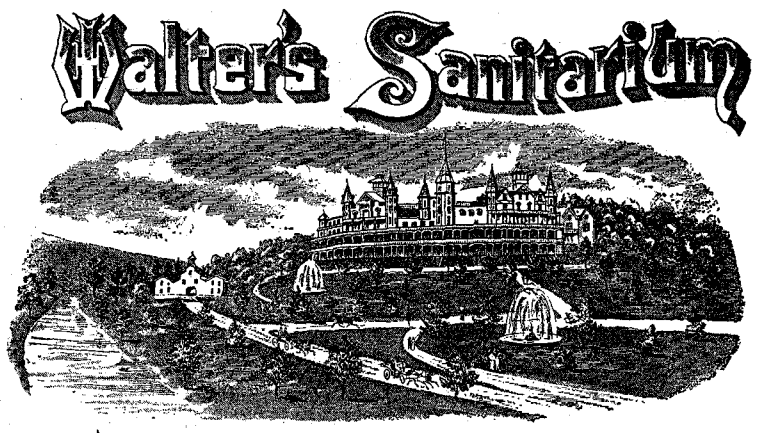


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*Ask for the Bottled Waters*

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New York

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Electric lights, steam heat, elevator, electric bells, and baths. All appointments positively first-class. Two thousand feet above tide-water. Send for circulars. CHAS. E. MARTIN, Manager.

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Northern End of Lake Placid. One of the coolest spots in the Adirondacks. Cottages, Boating, Bathing, Fishing, Mountain Climbing; pure air and water; unexceptional cuisine; city physician at hand; no hay fever or malaria. One cottage and a few good rooms still unengaged. UNDER-CLIFF, Lake Placid, N. Y.

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New York

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In a dear little, sweet little vine-covered cot,
By the side of a murmuring brooklet."

If you are rather undecided where to go, write **"PINE-RIDGE COTTAGE," North Hudson, N. Y.,** and get a few pointers.

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Near famous Echo Notch. Newly furnished. Now open. Accommodates 75. Fine drives. Trout Brooks near. Terms, $7 to $10. M. F. WHITNEY.

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Fine location; accommodate 30; terms, $7 to $10. Write for circulars. Mrs. JOHN BARRY.

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HOTEL ULSTER
PINE HILL, N. Y.
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Within ten minutes' walk of the best fishing in the Adirondacks. Address D. CAMERON, Prop.

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**SARANAC LAKE HOUSE**
ADIRONDACK MTS.
Milo B. Miller, Proprietor
Best cuisine in the mountains; all delicacies of the season. House located at an elevation of 2,000 feet; climate recommended for lung and throat troubles; hay fever unknown; splendid trout fishing and hunting. Open fireplaces in parlors, office, and dining-room; 1,000 feet piazzas; electric bells; in perfect sanitary condition. Open May to November. Send for circular to MILO B. MILLER, Saranac Lake, N. Y.

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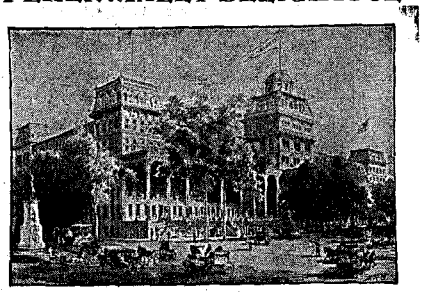
"PERENNIALLY DELIGHTFUL."



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Lund's splendid orchestra re-engaged. The Grand Union, the largest and finest summer-health-and-pleasure-resort hotel structure in the world, was never more attractive than now.

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The most elegant family hotel in Saratoga, with unsurpassed cuisine. Open to November 1st. For particulars address
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New York

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Finest location, New Management, all modern conveniences, Excellent Cuisine. First-class accommodations for 125 guests. $2.00 to $2.50 per day. Special rates for the season.
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A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with private baths. Massage, Electricity, all baths and all remedial appliances. New Turkish and Russian baths never surpassed in Oriental elegance and completeness. Send for illustrated circular.

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Near principal hotels and springs.
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The most healthful and attractive summer resort in the world.
THE WINDSOR HOTEL
Open for the reception of guests. Send for exquisite illustrated souvenir pamphlet to
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PAVILION HOTEL, Now open
European Applications of Sulphur Water, Inhalation, Baths, and Douches,
For Rheumatism, Catarrh, Skin Diseases.
Pamphlets, list of houses, and prices gratis.
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Fine location. Strictly first-class. Send for circulars.
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This unique and beautiful Summer Resort is now open. CUISINE and APPOINTMENTS of the highest order. Accessible via Hudson River R. R. and New York and Northern R. R. and by steamboat.
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**THE COLUMBIAN**
1,000 ISLAND PARK, N. Y.
Second season of this the finest and most thoroughly equipped hotel on the River St. Lawrence; rates $3 per day; special rates to families by the week or season; send for pamphlet.
INGLEHART & HADCOCK, Proprietors.

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**Hotel Westminster**
Westminster Park, Alexandria Bay, N. Y.
Among America's most charming resorts; the far-famed Thousand Islands. Rates $2 to $3 per day; $12 to $17 per week. Send for illustrated pamphlet.
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**TUPPER LAKE HOUSE**
Tupper Lake, Adirondack Mts., N.Y.
Purest mountain spring water. Excellent drainage. Underground sewers. Free from malaria and hay fever. Good fishing and hunting. Terms reasonable. For terms, etc., address
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Boating, fishing, and bathing. Livery in connection. No malaria, no mosquitoes. First-class table; comfortable rooms. Terms, $8 to $12 per week. Address
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Is pleasantly situated overlooking the lake. Good table; pure water; fresh vegetables; excellent bass and pickerel fishing, and plenty of boats. Enlarged and now accommodates 50. Stages pass the door. Terms and circulars sent on application by SHERMAN RAMSAY.

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Now open. Thoroughly renovated; tennis, croquet; spring water; livery attached. Charming location and picturesque scenery. Send for circular. Johnson Brothers

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Blue Ridge Mountains, W. Md. R. R. Opens June 21, 1893. Having materially enlarged this elegant hotel since last season, the owners are enabled to make much lower rates to Season Guests—$12.50 per week and upwards. It is located but 70 miles from Baltimore, elevated 1,500 feet above tide water, and overlooks the Beautiful Cumberland Valley on one side and the historic Battlefields of Gettysburg on the other. Dry atmosphere, pure water, perfect sanative. All modern improvements, Elevators, etc. For engagements, circulars, etc., address FRANK A. RUST, Hotel Rennert, Baltimore, Md.

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2,000 feet above sea-level. Thoroughly first-class mountain resort. Open June to October. Send for circular
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**HOTEL ESSICK** HIGHLAND LAKE, Pa —Most charming Mountain Resort in America. Send for descriptive circular.
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Good table; plenty of vegetables and milk. For rates and circular address FANNIE A. DIMMICK

**HOTEL FAUCHERE** MILFORD Pike Co., Pa
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At Marshall's Falls. Open all year. Beautiful park, superb scenery; best of rooms and table. Circulars and maps. JAS. T. WOLFE

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Fine location. Terms reasonable. JAS. A. TUCKER

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Travel

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Candidates for the degree of Bachelor of Divinity must present college diplomas, or pass written examinations on college studies.
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Reopens Sept. 20, 1893. **Amherst, Mass.**

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**MISS FRANCES V. EMERSON,** Successor to Miss Abby H. Johnson, HOME AND DAY SCHOOL FOR GIRLS, 18 Newbury St., Boston, Mass. 19th year opens October 4, 1893.

**THE MISSES HUBBARD** will reopen their School for Girls on Tuesday, October 3, 1893. A limited number of boarding pupils will be received into the family. 112 Newbury St., Boston.

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**The Leading Conservatory of America.**
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*Ten Miles from Boston.*
Music, Art, and Languages. Thorough preparation for college. Miss WHITTEMORE, Principal, Montvale, Mass.

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College Preparation, Art, and Music. Apply for circulars.

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Preparation for Harvard examinations and all Colleges for Women.

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Offers Classical, Latin-Scientific, Scientific, and English Courses. Wide choice of Electives. New Laboratories. Best Scientific equipments. Instruction modern. Faculty of permanent Professors, who give entire time to College work. Graduate Courses. Excellent Literary Societies. Library of 50,000 volumes. Fine Athletic grounds. Gymnasium training under experienced Director. Excellent boating. Healthful climate. Expenses very low.

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Courses corresponding to those in the College. Fits for admission to leading Colleges. Special advantages to those not able to pursue an advanced education. Personal comfort, social and moral life of students carefully looked after. Advantages of College Libraries, Gymnasium, and Athletic grounds.

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Early application necessary for September, 1893.

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# Financial

The week past will be somewhat memorable as one in which high rates have ruled for money almost from first to last. The Western drafts for currency on the New York banks began to decline with the beginning of the week, but the Southern demand came into prominence and was a very notable supplement to the Western stringency. While the South was thus drawing, a sudden financial panic developed on the Pacific Slope, centering at San Francisco, but covering a good portion of southern California. This panic started deposit withdrawals from the banks of California, both from the banks of circulation and the savings institutions, and resulted in the closing of quite a large number of these depositories pending the arrival of funds from New York. Some of the California banks only suspended, and some failed; but the city banks of San Francisco, while taken unprepared, as a rule have proved sound and solvent, one only seeming to have fairly gone over. The New York banks have withstood this third and—let us hope—last strain with the same sturdy strength as they did the first, but the issuing of nearly $6,000,000 of Clearing-House certificates to the banks applying has proven the wisdom of the adoption of this expedient by the Clearing-House Committee at the time they did so. With all of these successive demands on the resources of our banks working against them, depleting their deposits in an unprecedentedly short time, to a remarkable degree, it seems almost strange that no trouble has come to any city institution here during the past two weeks, and to none of the Clearing-House banks at any time. This successful resistance to such untoward circumstances reflects great credit on the foresighted management of all of their officers in their preparation for the storm, which a year ago and over they saw might come. Had it not been for this inherent strength at the heart and center of the money market, it would have been difficult for any one to imagine how disastrous the bank failures would have proven all over the country, and especially at the Western centers, which were so dependent on New York for aid at the critical moment. It is not too much to say that our banks saved many Chicago institutions from suspension, as they have since saved many in the South and on the Pacific Slope. The long list of mercantile and industrial failures has been a good deal extended during the week, and the continued enforced suspension of solvent firms and manufactories, for the want of proper credit facilities, has created a popular outcry for the immediate meeting of Congress to repeal the Sherman Act. It does seem (this money stringency having reached a point where perfectly solvent concerns all over the country are driven to the wall for the need of the usual accommodation) as if every step possible and necessary should be taken promptly for the removal of any and every cause which is working against our vast interests. Delay in this matter may cripple our great resources to an alarming extent, and spread distrust to such a degree as to wipe out half our producing power and give labor and capital such a blow as they will not recover from for years. There are times when steps of supreme importance should be taken at once, and this seems one of those times.

This money stringency for the week has overshadowed every other influence. Rates have ruled from 6 per cent. to 25 per cent., closing about 15 per cent., but with money in great demand. The effect on sterling exchange of these high rates was remarkable—producing a decline from $4.87 to $4.83, and resulting in inducing the ordering of gold from the other side to the extent of about $600,000. The demoralization of exchange was so exceptionally severe, however, that, with a temporary relief in the money market, a reaction in sterling rates carried the price to $4.85 and checked any further imports of the precious metal. We have a right to look for a renewal of the movement at any time, while we may be pretty sure that gold exports are closed for the season, especially as the renewed foreign movement of wheat is under headway. The changes in the stock market during all of this stringency for the week have been unimportant, and seem to prove that the liquidation of stocks and bonds on Wall Street has practically ceased. Railway earnings are constantly improving, and promise to be very large in the future months of the year—due principally to the increased movement of cereals.

The bank statement is as follows:

| | |
|---|---|
| Loans, decrease | $4,714,300 |
| Specie, decrease | 2,295,200 |
| Legal tenders, decrease | 3,117,700 |
| Deposits, decrease | 8,472,300 |
| Reserve, decrease | 3,294,825 |

Leaving a surplus reserve of less than $6,000,000.

WALL STREET.


## For Deranged Nervous System

**Use Horsford's Acid Phosphate**

Dr. CHAS. WOODHOUSE, Rutland, Vt., says: "I have used it considerably, and can testify to its great value in functional derangements of the nervous system."

FINANCIAL

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**CASH CAPITAL** ..... **$500,000 00**
**Reserve for Reinsurance and all other claims** ..... **2,541,873 61**
**Surplus over all Liabilities** ..... **141,428 86**
**TOTAL ASSETS, JAN. 1, 1893,**
**$3,183,302.47**

THOS. H. MONTGOMERY, *President.*
CHAS. P. PEROT, *Vice-President.*
RICHARD MARIS, *Secretary and Treas.*
WM. F. WILLIAMS, *Asst. Secy.*
WM. J. DAWSON, *Secy. Agency Dept.*

## *Don't be Scared!*

The country is safe, and things will improve shortly. At the same time isn't it better to buy good securities rather than keep too big a bank balance? I have some bonds that it would be useless to offer just now if they were not unusually strong. Payable in gold.

**H. F. NEWHALL**

533 Drexel Building, PHILADELPHIA, PA.

## $100,000

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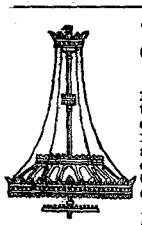

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## Presbyterians in Canada

From a Special Correspondent

The nineteenth General Assembly of the Presbyterian Church in Canada, held in Brantford, Ontario, has just been brought to a close. The Supreme Court of this Church has been moving from city to city for its annual meetings since the union of the various branches of Presbyterianism in the Dominion in 1875. The union was consummated in Montreal, and the larger cities of the country, since that time, have invited and entertained the ministerial and lay Commissioners, some of them once, others of them two and three times. For the first time, the General Assembly has been held in Brantford, a charming inland city on the Grand River, which waters one of the most fertile portions of this fair province. Next year the Assembly goes to St. John, on the Bay of Fundy, where it met in 1882.

Within the past nineteen years Presbyterianism has doubled the number of its families and communicants, which is more than the Dominion can say of its general population. In its givings to home and missionary operations the Presbyterian Church has more than doubled in the period specified; it has trebled and more than quadrupled itself in certain departments.

The total income of the Church in 1876 was $982,672; in 1891 it was $2,003,239. The Church has added nearly 9,000 new members during last year. The average rate per family in the Church for ministers' salaries for the closing year was $8.90, and per communicant $4.81. For purely congregational purposes the average rate per family was $17.68, and per communicant $9.55. The average rate per family for missions was $3.16, and per communicant $1.70. For all purposes $21.35 per family was contributed, and $11.10 per communicant.

The Supreme Court or General Assembly consists of one-fourth of the whole number of ministers whose names are on the rolls of the several Presbyteries of the Church, and an equal number of elders. It was announced that the Assembly that has just closed asked for a greater number of billets than any Assembly since 1875. It consumed less time than any of its predecessors, not because it had less work, but because it was well handled. Dr. Sedgwick, its unanimously chosen Moderator, is a brother to Justice Sedgwick, the most recently appointed Judge of the Supreme Judicial Court of Canada.

The Canadian Presbyterian Church is sound and is missionary at heart. Its Home Mission field is the largest in the world, and is operated with a success that has been the admiration of the Christian world. Besides its regular pastors, professors, and probationers, it has scattered from east to west over every Province an extra band of over four hundred workmen who are directed by the Home Mission Committee of the Church, and supported by moneys from various sources that are distributed from the Home Mission fund.

As the blood propelled from a healthy heart does good service in all the extremities, so because the Home Missions and Home Congregational operations are in good shape, the Church's foreign work is in good condition. The Presbyterians of Canada sustain vigorous missionary operations in India, where there is already a Presbytery in the districts ruled by the Maharajah Holkar; in two provinces of China, Honan and Formosa, in the former of which is a Presbytery and in the latter a record of missionary success unexcelled and perhaps unexampled in the history of the century. The oldest field of missionary operations is in the New Hebrides; and the newest, Palestine. The educational interests of the foreign work have developed most in Central India and Trinidad. The aboriginal Indians receive special attention in the missionary operations of the Church, for the tribes in the Northwest and in other places have the Gospel freely preached unto them. The French Canadian Roman Catholics of Quebec are regarded by the Presbyterian Church in Canada as subjects for mission work; hence, from the time of union, one of the most vigorously sustained missions is that known as French Evangelization.

The General Assembly has placed itself on record as in favor of the Old Bible, but has ventured out upon a scheme for a new book of praise. The "sensational" part of the Assembly was in connection with Professor Campbell. He is on the teaching staff of the Presbyterian College in Montreal. He is by all regarded as a genial brother, an advanced thinker, a first-class scholar. By a good proportion of the "all" he is regarded as a heretic. Making all allowance for liberty of speech and freedom of thought and aspirations for that which is new and improved, the Professor erred vitally, in the opinion of the majority of the Assembly, in his treatment of "The Perfect Book or The Perfect Father?" and in a public address before the students of Queen's College, Kingston. The matter came before the General Assembly by overture from one of the Presbyteries, but inasmuch as the Presbytery in which the College is situated was dealing with it, the former Presbytery was commended for its zeal in a matter of common concern and the latter Presbytery was instructed to deal with it in the strictly constitutional way.

Congregationalists and Presbyterians had some fraternal exchanges on paper on the floor of the Assembly. They are as much like each other in Canada as two peas. But yet union is not in sight. The Congregational Union held in London, Ontario, a little while ago did not go the length of the brethren from the Congregational body, who, on their own responsibility, waited upon the Presbytery of Toronto last winter and asked for a conference, in view of early organic union. The Union appointed a committee to stand in readiness to confer with any other similar committee of any other Church on the subject of union. The General Assembly did much the same. But, as the tone of the thing is an index of the reality of the thing, the prediction of your correspondent is that the two Churches are to be sister Churches, not one Church, for some time to come. Not that any one or more things are bad in utterance or in spirit, but this simply as a discerning prognostication. Before the organic union of any two denominations in this country their present membership will have to imbibe more of John the Baptist's spirit, thus expressed: "He must increase, but I must decrease."

A. H. S.

News comes that magnificent illustrated reports of Christian Endeavor Convention, Montreal, will appear in the Montreal Daily "Star." Twenty-five cents in stamps will get the "Star" ten days, free of postage, mailed during Convention, also three days before, showing preparation, and three days after, showing after-effect and including special illustrated memorial "Star;" or the one memorial "Star" alone, illustrated, for five cents. It will be immense. It is the "Star," Montreal.


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## About People

—The Duchess of Edinburgh speaks Russian, German, French, and Italian.

—The people of Lebanon, Conn., propose to erect on the village green, and near the house where he was born, a statue to William A. Buckingham, the late Governor of the State.

—Professor T. K. Cheyne, the distinguished Biblical scholar of Oxford, is almost blind; and yet he has written several books, the preparation of which required a vast amount of original investigation.

—The Rev. Ralph Swinburn, who lives near Charleston, W. Va., is said to be the oldest railroad man living in this country. He was born near Newcastle-on-Tyne, in the County of Durham, England, August 4, 1805.

—Mrs. Isabella Bird Bishop, the well-known traveler and writer of books of travel, is the first woman to deliver an address before the British House of Commons. She was summoned there to tell what she had seen of the Christians in Turkish Koordistan.

—As a result of the recent publication of cheap editions of the "Scarlet Letter," Mr. Julian Hawthorne is reported to have received a number of encouraging letters from people who "discover in this powerful, if improbable, story" the promise of "extraordinary work in the future."

—The publication of the fact that the grave of Professor Richard A. Proctor, in Greenwood Cemetery, Brooklyn, is unmarked, has resulted in negotiations being opened with the directors of the cemetery, by which a lot will be purchased by Mr. George W. Childs and a monument erected by him to the memory of the great astronomer.

—The keen Norwegian explorer, Dr. Nansen, who is soon to start on another expedition to the North Pole, has been preparing himself for coming hardships by sleeping as often as possible during the winter in a tent on his place near Christiania. Several members of his expedition have endeavored to harden themselves by passing the nights in the open air with only wolf-skins as coverings.

—Mrs. Arthur Stannard (John Strange Winter) has just been elected a Fellow of the Royal Society of Literature, a distinction that has been conferred on only one other woman since the Society was founded, in 1823. The other lady Fellow is Mrs. Napier Higgins, wife of the Q. C. of that name. This lady wrote a standard work on the women of the fifteenth and sixteenth centuries, which took her ten or twelve years.

—The Dean of Wemtsinster has granted leave to place the medallion portrait of Jenny Lind under the statue of Handel in Poets' Corner, a site peculiarly appropriate for an artist whose chief delight and chief success were in the interpretation of the works of Handel and the other great oratorio writers. The memorial committee is presided over by the Princess Christian, and subscriptions are still desired by the promoters of the idea.

—The Prince and Princesse de Joinville have just celebrated their golden wedding at Chartt. The Prince is the third son of Louis Philippe, and the Princess is the youngest sister of the late Emperor of Brazil. In early life the Prince de Joinville was an enthusiastic sailor, principally remarkable for his bitter hatred of England. He commanded the man-of-war which brought the remains of Napoleon back to France from St. Helena.

### What She Hoped

Not long ago the Orthodox clergyman of a New England town was called from his study one evening to marry a young couple who were waiting in his parlor, bent upon matrimony. The young people appeared to be from humble walk in life, but were beaming with happiness.

At the conclusion of the ceremony there was a pause of some length. The bride looked inquiringly at the groom, and he gazed back at her with a happy but somewhat vague expression of countenance.

At last the bride stepped forward in a hesitating manner, and, dropping an elaborate courtesy, said, "We—we are—very much obliged to you, sir, and we hope that at some time we shall be able to *retaliate!*"

Her husband looked at her with undisguised pride in her ability to cope with a word of such length and elegance, and the minister bowed the couple out with as grave a face as he could call up with that remarkable wish ringing in his ears.

### Lost His Snuff-Box

Fowling is very little practiced now in the Shetland Islands, although many eggs are secured annually. Many thrilling stories of fowling adventure are told by the Shetlanders. We copy the following anecdote from "Sketches and Tales of Shetland:" The man, who had undertaken to climb a certain steep hill, was neither very experienced nor very brave, although he boasted of being both.

He pushed upward, however, briskly, without looking behind, till he had got up about one hundred and fifty feet, when he stopped to breathe.

The pause was fatal to his self-possession, and he called out in tones of terror:

"Men, men! I am going—I am going!"

But he still held on for a little while, and it was not till he had shrieked many times "I am going!" that he did fall headlong.

His comrades, having been thus warned, moved the boat out of the way, so that the poor fellow came sheer down into the deep water. Mighty was the plunge, but at length he rose to the surface, when, of course, he was instantly caught hold of and dragged into the boat.

After many gasps, and much spluttering of sea-water from his mouth, his only remark was:

"Eh, men, this is a sad story! I have lost my snuff-box!"

—A writer in "The Contemporary" gives an illustration of the religious enthusiasm of the Russians, and their desire to extend the knowledge of truth. The authorities every now and then make an excursion into Siberia and bring back a lot of Buddhists, whom they proceed to baptize in spite of their loudly expressed dissent. After baptizing them they say to them, "Now, you dogs, you are Christians, and you can go and pray to your nasty gods as much as you wish, and thank them that you are Christians."

—Newspapers are now sold on the "drop a penny in the slot" plan, just the same as chewing-gum. The Newark (N. J.) "Times" has boxes in all of the horse and electric cars running through the city. A paper can be obtained by dropping a penny in the slot. The publishers state that this scheme is quite remunerative, as they sell on ordinary days from four to five thousand copies, while in rainy weather, when traffic is heavier, as many as six or seven thousand copies are daily disposed of through the boxes in the cars.

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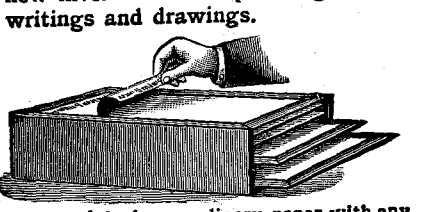

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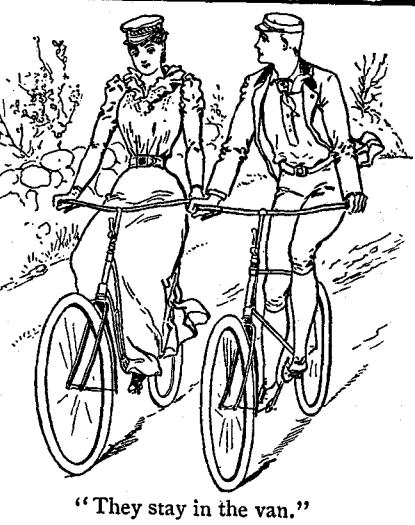

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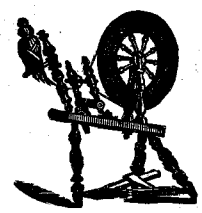

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